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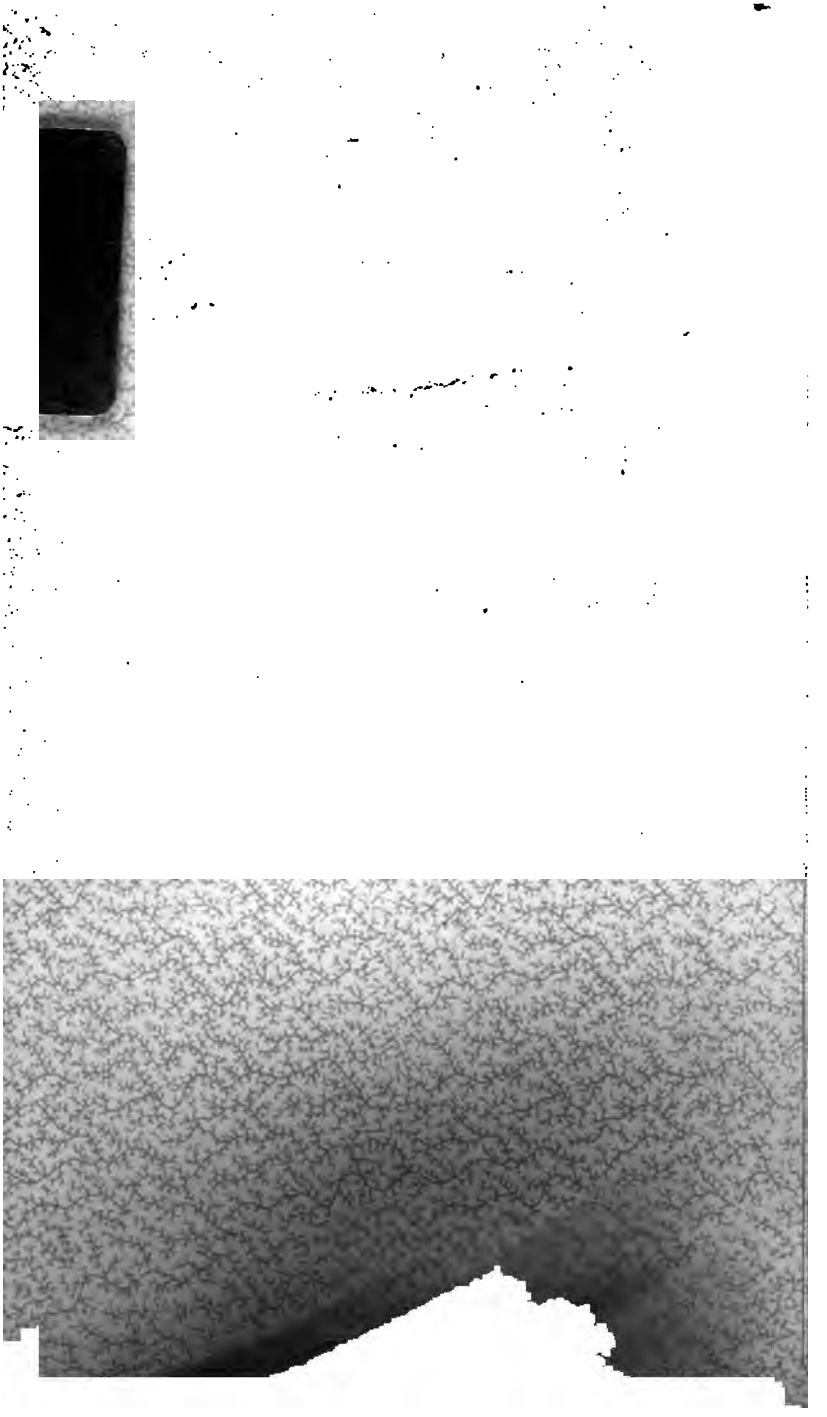

AN

INTRODUCTION

TO

THE WRITING OF GREEK,

IN

TWO PARTS:

FOR THE USE OF WINCHESTER COLLEGE.

BY

GEORGE ISAAC HUNTINGFORD, D.D. F.R.S.

WARDEN OF WINCHESTER COLLEGE,

AND

BISHOP OF GLOUCESTER.

THE NINTH EDITION, IMPROVED.

LONDON:

PRINTED FOR T. CADELL AND W. DAVIES; F. C. AND J. RIVINGTON; G. WILKIE; LONGMAN, HURST, REES, ORME, AND BROWN; J. RICHARDSON; C. LAW; J. MAWMAN; WALKER, EDWARDS, AND REYNOLDS; AND J. ROBBINS, WINCHESTER.

MDCCCXV.

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MDCCCXV.

R. Watts, Printer, Broxbourne.

PREFACE.

THE design of this Introduction is to facilitate Greek Composition. EXERCISES of this sort are found useful to those, who learn the LATIN Language: perhaps, too, they may be serviceable to those, who study the GREEK; and may gradually make the one as familiar to young Scholars as the other.

The plan pursued in this Introduction is as follows. First, the Prepositions (which occasion many difficulties to learners) are exemplified, that the force and proper use of them may in some measure be ascertained and understood; but more particularly, that the declensions of Nouns may be thoroughly acquired. Some few Adverbs are subjoined to the Prepositions, for the same purposes. The Verbs are placed next; in order that the Formation of the Tenses, and the Signs of each

Tense, may be perfectly learnt. Last of all comes the Syntax, which is made as comprehensive, and yet as concise as possible.

The Authors quoted are the best, and purest, equally admirable for Style and Matter.

As this is the first Work of its kind, which has hitherto appeared, some indulgence is due to its imperfections. It pretends to no greater merit, than that of laying a foundation for farther improvement; and of assisting in first principles those, who wish to read with accuracy, or write with propriety, a Language, of all others the most elegant, expressive, copious, and perfect.

PREFACE

TO THE

THIRD EDITION.

THE favourable reception, which has already been given to Two Editions of this Work, has been deemed sufficient encouragement for the publication of a Third. And that this Third Edition may be more perfect and complete than the former two, the following improvements have been made in it:

1. The Prepositions, in their simple significations, are more fully and clearly explained.

2. Verbs more easy of formation are inserted. And as these Verbs are cited in the very Tenses and Signs, though not always number and person, in which they are used by the Writers themselves, from whom they are taken; their Classical Authority will be unquestionable.

3. The Rules of Syntax, before given, are illustrated by more proper examples: and many New Rules, before omitted, are here noticed.

With all these improvements, however, Brevity has been studiously consulted, in order that this First Part of the Introduction might be frequently read over: for in REPETITION and EXPLANATION consists the whole Art of teaching.

But the Rules, which have been here laid down, and exemplified each by some short and few instances, will be farther illustrated by the Sentences given in the *Second* Part of this Introduction. And it is intended as an useful exercise of memory, attention, and judgment, that those who are going through the *Second* Part, should in every Sentence of it refer to this the *First;* should point out the proper rule which may account for every mode of construction that may occur; and should thus examine how far one part may confirm the other.

Of the Two Parts of this Introduction, it should be observed, that the *First* is designed to teach *Grammar,* and therefore has recourse to a variety of Authors, indiscriminately quoting

quoting either Poetical or Prosaic Writers; and that, as it conceives, without impropriety; for there is no one mode of figurative expression used by the Greek Poets, which is not also frequently adopted by their Writers in Prose. But the *Second* proposes to itself to teach *Style* also, and therefore selects Sentences from one Author only, and that the most excellent of all others for beautiful Simplicity, viz. the Incomparable XENOPHON.

Lastly, let it be premised of the whole Work, that being calculated for the ordinary use of those who have made no very great proficiency in Greek Learning, it is satisfied with having given only such rules as are necessary for *just* and *elegant* composition. The more minute niceties of the Greek Language are to be found in the *Port-Royal* Grammar; and the Edition of DAWES's *Miscellanea Critica*, published by the learned and admirable THOMAS BURGESS*: the filling up of its Ellipses (which alone resolves all the seeming difficulties of Greek Synthesis) is fully taught in the *Ellipses Græcæ* by LAMBERTUS Bos†: the doctrine of its

* Now Bishop of St. David's.

† In the Edition by SCHWEBELIUS; or, in that printed at HALLE, improved with the Notes of MICHAELIS.

its Particles is explained in the *Doctrinæ Particularum,* by HOOGEVEEN: the flexion of Verbs in a more simplified manner is exhibited in the *Analogia Græca* by LENNEP: the peculiar elegancies of the Greek Idiom are set forth in VIGER's Book *De præcipuis Græcæ Dictionis Idiotismis,* edited and improved by HOOGEVEEN: the philosophical distinctions of Grammar in general, and of Greek in particular, are to be learnt from Volume the Second on the *Origin and Progress of Language,* by LORD MONBODDO; who, notwithstanding some very absurd and strange hypotheses objectionable in both his Works, has nevertheless with accurate fidelity exhibited the Metaphysics of ARISTOTLE; and with acknowledged erudition, penetration, and taste, developed the structure and harmony, the force and beauty, of Ancient Composition.

For the information of those who would make farther inquiries into the Grammatical Art, is extracted and subjoined from the First Book of VOSSIUS *De Arte Grammaticâ,* c. 4. a brief account of those Writers, to whom Grammarians of later times are much indebted for their knowledge and observations.

"Eorum, quorum nobile quicquam supersit, princeps

princeps locus debetur APOLLONIO Alexandrino, cognomento Δυσκολῳ sive difficili: qui tempore M. ANTONINI claruit. Hujus quatuor extant Libri Περι Συνταξεως. Hoc volumen ipse necessarium esse ait ad poetas intelligendos, atque id a se scriptum μετα πασης ακριβειας. Etiam filius ejus HERODIANUS plurima reliquit, hodieque supersunt Παρεκβολαι μεγαλου ῥηματος, και εκ των αυτου, Παραγωγαι δυσκλιτων ῥηματων: item quædam Περι Αριθμων. Præterea ad nos pervenit libellus TRYPHONIS Alexandrini De Dialectis, item de Vocum Passionibus. Item exstat ŒLII DIONYSII opusculum Περι Ακλιτων ῥηματων et Περι εγκλινομενων λεξεων: necnon JOANNIS GRAMMATICI Περι εγκλινομενων, uti et De Dialectis. Etiam CHŒROBOSCI superest libellus Περι εγκλινομενων, et Περι του Εσιν, et de femininis in ω exeuntibus, deque του εφελκυστικου N, sive, quibus ν addatur, vel non addatur. Multi etiam, renascentibus literis, preclarè de Arte hac meriti sunt. Ex iis, EMANUEL CHRYSOLORAS idoneus est, unde discantur principia linguæ Græcæ: nisi quòd verborum formationes omittit. Plenior DEMETRIUS CHALCONDYLAS. Addendus EMANUEL MOSCHOPULUS Περι Συνταξεως. Fusiùs de arte scripsit CONSTANTINUS LASCARIS. Omnium vero doctissimè hanc artem

artem Libris Quatuor tractavit THEODORUS GAZA Thessalonicensis. Cujus operam ab ingenio et doctrina sic commendat FRANCISCUS ROBORTELLUS, ut nulli veterum postponendam dicat. Nec ei se similè quicquam legisse, eo in genere, dictitabat BUDÆUS. Is, primo quidem libro, agit de literis, et octo orationis partibus, præpositione exceptâ, de qua libro IV. Secundo, accuratiùs illa de octo partibus expendit, ac, præter cætera, temporum formationem exponit. Tertio considerat accentus, quantitatem, orthographiam, et varios barbarismi modos. Quartus est de structura orationis, et variis dicendi formis."

By the most judicious Writers on Language, APOLLONIUS and GAZA are cited as Authors of superior merit: they may therefore be recommended to the particular notice of the Greek Student.

PREFACE

TO THE

FOURTH EDITION.

AS the hope, with which this Work was originally planned, has not been entirely disappointed, since Students of Grecian Literature have derived some advantage from the practical application of the Rules contained in it; this, and every subsequent Edition may, without incurring the censure of being presumptuous, offer itself to the Public as occasion shall demand; especially if from time to time some attention is bestowed towards making the Work as full and complete as the nature of an INTRODUCTION may require.

Ideas are expressed by Language; and every Nation has some peculiar modes of constructing its own Language. In order therefore that the sense of an Author may be perfectly understood, we must be thoroughly acquainted with all

all the modes of construction peculiar to that Language in which he writes: hence the utility and necessity of Grammatical, Synthetic, and Idiomatic Elements.

But the knowledge of Elements is barren and futile, unless, by the help of that knowledge, we proceed to make deep research into the SUBJECT-MATTER of approved Authors. Among all Authors, those of Greece in particular are deservedly holden in the highest estimation: and to the study of their valuable remains should Ingenuous Readers apply their minds, not with a view of making an ostentatious parade that they understand a dead Language, exquisite as may be its structure; but for a purpose much more noble, because more serviceable in actual life; to improve their intellectual faculties by the contemplation of Writers, who in works of Imagination are Sublime; in productions of Art, Elegant; who in Taste are Correct and Severe; in Moral Sentiments, Liberal and Magnanimous.

INTRODUCTION

TO THE

WRITING OF GREEK.

Prepositions exemplified.

Αμφι, *with a Genitive Case.*

1. About (as to contend about, or for) a fountain,
   Αμφι πιδαξ. Hom.
2. About (as to sing about, or on the subject of) love,
   Αμφι φιλοτης. Hom.
3. About (as to form a conjecture about) a matter,
   Αμφι πραξις. Pindar.
4. About herds, as to be employed in taking care of them,
   Αμφ' αγελαια. Theocr.
5. On account of her sister, i. e. in order to ransom her,
   Αμφι κασιγνητη. Apollon.
6. I beseech you in the name of Phœbus,
   Αμφι Φοιβος. Apollon.

With

With a Dative Case.

1. About (as to converse about, or treat of) a marriage,
   Αμφι γαμος. Hom.
2. About (as to stand round about) him,
   Αμφ' αυτος. Hom.
3. About (as to quarrel about, or for) the head,
   Αμφι κεφαλη. Hom.
4. About (as to wrap a garment about) the shoulders,
   Αμφ' ωμος. Hom.
5. At, or near the fountains,
   Αμφι κρηνος. Pindar.
6. On account of (i. e. because he had lost) his oxen,
   Αμφι βες. Pindar.
7. (Remarkable for piety) towards his parents,
   Αμφι τοκευς. Pindar.

With an Accusative.

1. About (as dust flying about) the roads,
   Αμφι κελευθος. Hom.
2. About an hundred (i. e. so many, and no more),
   Αμφ' οι ἑκατον. Xen.
3. About (as to stand round about) the servant,
   Αμφι θεραπων. Hom.
4. About (as to stray about) Latymnus,
   Αμφι Λατυμνος. Theocr.
5. About (as birds fly about) the streams,
   Αμφι ῥεεθρον. Hom.
6. Crito, and Simmias, and Phædo,
   Οι αμφ' ὁ Κριτων, και Σιμμιας, και Φαιδων. Ælian.
7. Priam and his attendants,
   Οι αμφι Πριαμος. Hom.

8. About,

8. About, or on his chin,
   Αμφι γενειον. Hom.
9. About, or at the beginning of, evening,
   Αμφι δειλη. Xen.

Ανα, commonly with an Accusative Case.

1. Through the midst of the shrubs,
   Ανα ῥωπηϊον. Hom.
2. By night (i. e. during the time of night),
   Ανα νυξ. Hom.
3. To have in one's mouth (i. e. to be talking of),
   Ανα στομα. Hom.
4. All through (i. e. so as to affect every part of) the army,
   Ανα στρατος. Hom.
5. In (as to think of a thing in) one's mind,
   Ανα θυμος. Hom.
6. Publickly (as any thing spread through all ranks of people),
   Ανα δημος. Hom.
7. Vehemently,
   Ανα κρατος. Ælian.
8. Daily,
   Ανα πασα ἡμερα. Ibid.

Sometimes with a Dative.

1. Upon (as sitting upon) Gargarus,
   Ανα Γαργαρον. Hom.
2. Upon (as to put a chaplet upon) a sceptre,
   Ανα σκηπτρον. Hom.
3. Upon (as to carry any thing upon) one's shoulder,
   Ανα ωμος. Hom.
4. Riding on the mares,
   Αν' ἱππος. Pind.

Αντι,

Αντι, *with a Genitive Case.*

1. In revenge for another,
   Αντι αλλος. Soph.
2. In preference to his country,
   Αντι πατρα. Soph.
3. In recompence of, or return for, good services,
   Αντι ευεργεσια. Thucyd.
4. Instead of (i. e. to answer the purpose of) a port,
   Αντι λιμην. Thucyd.
5. Instead of (i. e. so far from having) honour and glory,
   Αντι τιμη και δοξα. Thucyd.
6. Equal to (i. e. as serviceable or valuable as) many men,
   Αντι πολλος. Hom.
7. As (or in the condition or situation of) a suppliant,
   Ανθ' ικετης. Hom.
8. Against (as to fight against) Ajax,
   Αντ' Αιας. Hom.
9. Before (as to hold any thing so as to conceal) the eyes,
   Αντ' οφθαλμος. Hom.
10. Another, and not him (or instead of him),
    Αλλος αντ' αυτος. Ælian.
11. May I become *Melanthius* from being *Comatas*, i. e. no longer *Comatas* but *Melanthius*,
    Μελανθιος αντι Κομματας. Theocr.
12. War instead of, or in exchange for, peace,
    Πολεμος αντ' ειρηνη. Thucyd.
13. Being made a young man from having been an old one,
    Πρωθηβης γενομενος, αντι γερων. Lucian.
14. On account of which things,
    Ανθ' ὰ. Soph.

Απο,

Απο, *with a Genitive Case.*

1. From (i. e. coming from) Sparta,
   Απο Σπαρτα. Soph.
2. From (as to drop tears from) the eye-lids,
   Απο βλεφαρον. Hom.
3. From (i. e. distant from) the wall,
   Απο τειχος. Hom.
4. From, or by (as to throw any thing from or by) the hands,
   Απο χειρ. Hom.
5. From, or by (as any thing occasioned from or by) fire,
   Απο το πυρ. Lucian.
6. Of (as few remaining out of) many,
   Απο πολλος. Thucyd.
7. By (as to prepare by) actions and words,
   Απο το εργον κ', ὁ λογος. Thucyd.
8. By or from (as to judge of a matter by or from) actions,
   Απο το εργον. Thucyd.
9. By agreement, or on purpose, or set design,
   Απο παρασκευη. Thucyd.
10. To have done supper,
    Απο δειπνον ειναι. Ælian.
11. From off (as to lift any thing from off) the ground,
    Απ' ουδος. Hom.
12. From out of (as to fall out of) a chariot,
    Απο διφρος. Hom.
13. Out of (as blood flows out of) a wound,
    Απ' ελκος. Hom.
14. Contrary to one's opinion,
    Απο δοξα. Hom.
15. Seriously,
    Απο σπευδη. Hom.

16. Of

16. Of (as having a share of, or from) the spoil,
Απο λητς. Hom.
17. At the time, or from the time of his birth,
Απο γενεα. Ælian.
18. From (as to pour wine from) a goblet,
Απο κρητηρ. Theocr.
19. From (as any thing beginning from the temples, and thence pervading the whole body),
Απο κροταφος. Theocr.

Δια, *with a Genitive Case.*

1. After an interval of time,
Δια χρονος. Soph.
2. Through, or amidst your pains,
Δια πονος. Soph.
3. By means of the city,
Δια πολις. Isocr.
4. In a disputing manner,
Δια δικη. Soph.
5. By (as taking by) the hands,
Δια χειρ. Lucian.
6. In the hand (as any thing handled),
Δια χειρ. Lucian.
7. Over, or through (as sailing over or through) the sea,
Δια θαλασσα. Dionys. Halicarn.
8. Through (as to penetrate through) the girdle,
Δια ζωστηρ. Hom.
9. Through (as to go into a place through) the entrance,
Δια στομιον. Lucian.
10. Quickly,
Δια ταχος. Thucyd.

11. In

11. In the night-time,
Δια νυξ. Thucyd.
12. To hold in respect,
Αγειν δι' αιδως. Ælian.
13. Through (as a bird flies through or amongst) the clouds,
Δια νεφος. Hom.
14. To be in a state of truce,
Δι' ανακωχη γινεσθαι. Thucyd.
15. To engage in fight,
Δια μαχη ελθειν.* Thucyd.
16. Through (as to march through) the country of another,
Δι' αλλοτρια (χωρα). Thucyd.
17. Through and out of (as to drive a chariot through and out of) the Scæan gates,
Δια Σκαια (πυλαι). Hom.
18. Walking up and down the ship,
Δια νηυς ιων. Hom.
19. To be in one's mouth, i. e. to be talked of,
Δια στομα. Thucyd.
20. In few words,
Δια βραχυς. Demosth.
21. The reasons for which I think so,
Λογισμοι δι' ους ηγουμαι. Demosth.
22. To be unanimous,
Γινεσθαι δια μιας γνωμης Isocr.
23. To speak by an interpreter,
Δι' ερμηνευς. Ælian.
24. Through the whole course of his life,
Δια πας ο βιος. Xen.

With

With an Accusative Case.

1. Through, or by the help of fortune,
   Δια τυχη. Isocr.
2. On account of, or because he had, so great a multitude,
   Δια το πληθος. Isocr.
3. In (as to have a saying in) one's mouth,
   Δια στομα. Hom.
4. In the night-time,
   Δια νυξ. Hom.
5. Because of the son; i.e. the son was the occasion of its being done,
   Δι' ὁ υἱος. Lucian.
6. In consequence of the calamity; i.e. because it had happened,
   Δι' ἡ συμφορα. Isocr.
7. Because of (as to be disregarded because of) its smallness,
   Δια σμικροτης. Isocr.
8. For this reason,
   Δι' ουτος. Thucyd.
9. Through, so as to reach the farther side of, the trench,
   Δια ταφρος. Hom.
10. By means, or by reason of, the counsels,
    Δια βουλη. Hom.
11. Through (as to go backwards and forwards through) the mansions,
    Δια δωμα. Hom.
12. In, or amidst the fights,
    Δι' ὑσμινη. Hom.
13. Through every part of the cave,
    Δια σπεος.
14. (Ruined) by vice—(preserved) by virtue,
    Δια κακια—Δι' αρετη. Isocr.

Εις, *or* Ες, *with an Accusative Case.*

1. Against, i.e. in opposition to, his enemies,
   Εις εχθρος. Soph.
2. Unto, or towards Troy,
   Εις Τροια. Soph.
3. Into sleep,
   Εις ὑπνος. Soph.
4. At enmity,
   Εις εχθρα. Soph.
5. For (as to be prepared for, or unto), both peace and war,
   Ες τε ειρηνη και ες πολεμος. Lucian.
6. In, or on (as to appear in, or on) the way,
   Εις ὁδος. Hom.
7. For (i.e. in order to excite) the dread,
   Εις φοβος. Hom.
8. Into (as to be changed into) a lion,
   Εις λεων. Lucian.
9. Upon (as to make an invasion upon, or into) Attica,
   Εις Αττικη. Isocr.
10. To (as to come to) the prison,
    Εις δεσμωτηριον. Ælian.
11. Troops to the number of ten myriads,
    Εις δεκα μυριας. Ælian.
12. Reduced to a siege,
    Εις πολιορκια. Ælian.
13. To write against Homer and against Plato,
    Εις Ομηρος και εις Πλατων (γραφειν). Ælian.
14. To recall to one's memory,
    Εις μνημη αγειν. Ælian.
15. It came to within a little, or it wanted but little (that the army should be conquered),
    Εις ολιγον αφικετο. Thucyd.

16. For the purpose of making engines,
Εις μηχανη. Thucyd.
17. (Gallies) to a great number,
Εις πληθος. Thucyd.
18. Into (as to call into) sight,
Ες οψις. Herodot.
19. Unto, towards, or up to (as to look up to) heaven,
Εις ουρανος. Hom.
20. Amongst (as to be mixed with) the multitude,
Εις πληθυς. Hom.
21. Within (as to be shut up within) the wall,
Εις τειχος. Hom.
22. At the time of sun-set,
Ες ηελιος καταδυς. Hom.
23. They came to close quarters,
Ες χειρες ησαν. Thucyd.
24. Things to be spoken on Evagoras,
Τα εις Ευαγορας. Isocr.
25. With regard to, or as to what belongs to, the understanding,
Εις ξυνεσις. Plato.

Εκ, *or* Εξ, *with a Genitive Case.*

1. Through means of me,
Εξ εγω. Soph.
2. From (i. e. coming from) Ætolia,
Εξ Αιτωλια. Soph.
3. In consequence of the evil,
Εκ κακον. Soph.
4. From (as to save from the midst of) great calamities,
Εκ μεγαλη συμφορα. Lucian.

5. One

5. One man from amongst, or out of, all men,
   Εἷς ἐξ ἁπας. Lucian.
6. From (as taking from) my hands,
   Ex χειρ. Hom.
7. Of, from, or through necessity,
   Ἐξ αναγκη. Soph.
8. By force,
   Ex βια. Soph.
9. Blind from having seen,
   Τυφλος εκ δεδορκως. Soph.
10. From the beginning,
   Ἐξ αρχη. Isocr.
11. Fear after fear,
   Φοβος εκ φοβος. Soph.
12. Of (i. e. composed of) wild olive,
   Ex κοτινος. Lucian.
13. Out of the reach of weapons,
   Ex βελος. Hom.
14. From (as falling from, or out of) the clouds,
   Ex νεφος. Hom.
15. From or by land and by sea (as to drive an enemy off, by land and by sea),
   Ex γη, και εκ θαλασσα. Thucyd.
16. By every method (i.e. by using every method),
   Ἐξ ἁπας τροπος. Isocr.
17. From their eyes (i.e. to be removed from their sight),
   Ἐξ οφθαλμος. Herodot.
18. (To be disturbed) by a noise,
   Ex βοη. Ælian.
19. The things which the law appoints,
   Τα ἐξ ὁ νομος. Ælian.
20. On the contrary,
   Ex τα εναντια. Ælian.

21. (De-

21. (Descended, or born) from the gods themselves,
Εξ αυτος θεος. Isocr.
22. From (as to sustain injuries from or by) men,
Εξ ανηρ. Hom.
23. Out of (as horns growing out of) the head,
Εκ κεφαλη. Hom.
24. From pasture (i. e. after having been fed),
Εκ βοτανη. Hom.
25. From out of (as to fall from out of) a chariot,
Εκ διφρος. Hom.
26. From off the heads (as to cut off hair from them),
Εκ κεφαλη. Hom.
27. From head to feet,
Εκ κεφαλη εις πους. Hom.
28. From his seat (as to speak, still sitting on it),
Εξ εδρα. Hom.
29. To love from one's soul,
Εκ θυμος φιλεειν. Hom.
30. From (as to be changed to reconciliation from) anger,
Εκ χολος. Hom.
31. Out of (as to awaken one out of) sleep,
Εξ υπνος. Hom.
32. (Fair weather) after a storm,
Εκ χειμων. Pindar.
33. To judge from former actions,
Εκ το προτερον εργον κρινειν. Aristot.
34. From a child, i. e. from the time of being a child,
Εκ παις. Theocr.

Εν, *with a Dative Case.*

1. In, or amidst feasts,
   Εν ἑορτη. Soph.
2. In, or within the cave.
   Εν αντρον. Lucian.
3. In hopes,
   Εν ελπις. Soph.
4. In, i.e. in the enjoyment of freedom,
   Εν ελευθερια. Lucian.
5. In, or at, a proper age,
   Εν ἡλικια. Lucian.
6. In (as situated in) the air and clouds,
   Εν αιθηρ και νεφελη. Hom.
7. To be injurious,
   Ειναι εν βλαβη. Thucyd.
8. Before (as to see before) one's eyes,
   Εν ομμα. Thucyd.
9. It was customary,
   Εν εθος ην. Ælian.
10. Whilst the plague was raging,
    Εν ὁ λοιμος. Ælian.
11. To lay at, or before, one's feet,
    Εν πους. Ælian.
12. To be engaged in a work,
    Εν εργον ειναι. Thucyd.
13. To wonder and be astonished,
    Εν θαυμα κ', εμπληξις ειναι. Thucyd.
14. To blame or accuse,
    Εν αιτια εχειν. Thucyd.
15. Into (as to throw into) the fire,
    Εν πυρ. Theocr.
16. On (as to feed cattle on) the mountains,
    Εν ουρος. Theocr.

17. With

17. With partiality,
Εν χαριϛ. Theocr.
18. (To be numbered) among the first men,
Εν πρωτος. Hom.
19. To hold in the hands,
Εν χειρ εχειν. Hom.
20. At, or by, the river,
Εν ποταμος. Hom.
21. With bravery, or bravely,
Εν αλκη. Pind.
22. In the night,
Εν νυξ. Pind.
23. It is in my power,
Εν εγω εστιν. Isocr.
24. One by one, or by turn,
Εν μερος. Isocr.
25. (Verses composed) in a certain measure,
Εν μετρον. Xen.
26. Of those who had the direction of affairs,
Των εν το πραγμα. Demosth.

Επι, *with a Genitive Case.*

1. Upon (as sitting upon) the sceptre,
Επι σκηπτρον. Lucian.
2. For (i.e. to procure) food,
Επι φορϐη. Soph.
3. At, or in, the end,
Επι τελευτη. Isocr.
4. To their home (as returning to it),
Επ' οικος. Demosth.
5. In (as to be brought in) a ship,
Επι νηυς. Hom.
6. Upon (as to fall upon) the earth,
Επι γαιη. Hom.

7. In

7. In (as to ascend and watch in) the towers,
   Επι πυργος. Hom.
8. On (as to speak on, or concerning) those that were greatest,
   Επι μεγιστος. Isocr.
9. Over (as to have the command over) them,
   Επ' αυτος. Thucyd.
10. Under, or during the time of, our government,
   Εφ' ημετερα ηγεμονια. Isocr.
11. On which things he is now intent,
   Εφ' ος νυν εστι. Demosth.
12. (Favour me now) as in many former debates,
   Επι πολλος αγων. Demosth.
13. To be in a foreign country,
   Επι αλλοδαπος (γης). Lucian.
14. In (as to speak in, or before) the council,
   Εφ' η βουλη. Ælian.
15. On (as any thing carried on) the shoulders,
   Επ' ωμος. Hom.
16. Over (as to fly over) the streams,
   Επι ροη. Hom.
17. On (as to lay down any thing on) the ground,
   Επι χθων. Hom.
18. Within yourselves (as to speak softly, that others might not hear),
   Επι συ. Hom.
19. On (as to support one's self by leaning on) the elbow,
   Επι αγκων. Hom.
20. In the times of former men,
   Επι προτερος ανθρωπος. Hom.

With a Dative Case.

1. In the lake,
   Επι λιμνη. Lucian.
2. For (i.e. in order to promote) slavery,
   Επι δουλεια. Isocr.
3. We shall be in the power of the king,
   Επι βασιλευς γενησομεθα. Xen.
4. On (as to carry any thing on) the head,
   Εφ' ἡ κεφαλη. Ælian.
5. For (as to prepare for the study of) philosophy,
   Επι φιλοσοφια. Ælian.
6. Against (as to rush against) you,
   Επι συ. Hom.
7. For your sake,
   Επι συ. Hom.
8. On condition of receiving the gifts,
   Επι δωρον. Hom.
9. For the purpose of doing evil,
   Επι κακουργια. Thucyd.
10. Particularly,
    Επι παν. Thucyd.
11. Situated at the mouth,
    Επι στομα. Thucyd.
12. At, or on account of (as to be pleased at or because of) piety,
    Εφ' ἡ συσεβεια. Ælian.
13. (To be praised) for one's words,
    Επι λογος. Lucian.
14. In the executing of a work,
    Επι εργον. Hom.
15. To be led to suffer death,
    Αγεσθαι επι θανατος. Ælian.
16. To be on horseback,
    Εφ' ἱππος. Ælian.

17. It

17. It is in your own power, or it depends upon yourself,
Επι συ.εσιν. Isocr.
18. We are near our ends, or deaths,
Επι δυσμη εσμεν. Ælian.
19. To be set over, or have the direction of, judicial matters and magistracies.
Επι δικη και αρχη. Thucyd.
20. Upon (as to disembark, and go upon) the shore,
Επι ῥηγμιν. Hom.
21. At, or amongst, the ships,
Επι νηυς. Hom.
22. To, or upon (as bees fly upon) the flowers,
Επ' ανθος. Hom.
23. On (as to sit on) a hillock thrown up for a tomb,
Επι τυμβος. Hom.
24. On (as to lay any thing on) the ground,
Επι χθων. Hom.
25. On or about (as armour on) the breast,
Επι στηθεα. Hom.
26. At, or near, the river Celadon,
Επι Κελαδων. Hom.
27. Not fit for fighting,
Ουδ' επι χαρμη. Hom.
28. For the space of one day,
Επ' ημαρ. Hom.
29. Many things besides, or added to these,
Πολλα επι τα. Hom.
30. In the time of our calamities,
Εφ' ἡ συμφορη. Isocr.
31. To be intent on trifles,
Σπουδαζειν επι μικρον. Isocr.
32. For the sake of gain (as to do any thing from that motive),
Επι το κερδος. Xen.

With

With an Accusative Case.

1. To come in order to procure spoil,
   Επι λειαν. Isocr.
2. Upon (as in falling to pitch upon) the head,
   Επι κεφαλην. Lucian.
3. Against (as to fight against) Troy,
   Επι Τροιαν. Isocr.
4. For (as any thing sent for, or to bring back) money and horsemen,
   Επι χρηματα και ἱππεις. Thucyd.
5. Unto (as to hasten unto or towards) the boundaries,
   Εφ' ὁ ὁρος. Isocr.
6. On (as to be intent on) the present day,
   Εφ' ἡ ἡμεραν. Ælian.
7. For the space of ten years,
   Επι δεκα ετος. Thucyd.
8. Unto (as to send any one to conduct) the war,
   Επι πολεμος. Isocr.
9. Unto (as to come unto) the ships,
   Επι νηυς. Hom.
10. Unto (as to come unto) the shore,
    Επι θιν. Hom.
11. Wait for some time,
    Μεινατ' επι χρονος. Hom.
12. Go, take your dinner,
    Ερχεσθ' επι δειπνον. Hom.
13. On, or over (as to sail on or over) the sea,
    Επι ποντος. Hom.
14. As far as it lies in your power,
    Το επι σν. Euripid.
15. Upon (as to alight upon) the ground,
    Επι χθων. Hom.
16. Upon (as to carry a child upon) the bosom,
    Επι κολπος. Hom.

17. (To

17. (To have glory) amongst all men,
Επι πας ανθρωπος. Hom.
18. To be extended over nine acres,
Επ' εννεα πελεθρον. Hom.
19. (Taking hold of me) by the mouth,
Επι μαστακ. Hom.
20. To be come to the ends, i.e. to have finished,
Ελθειν επι πειρας. Hom.

Κατα, *with a Genitive Case.*

1. Over me, i.e. insulting over me,
Κατ' εγω. Soph.
2. Upon (as to strike one upon) the cheek,
Κατα κορρης. Lucian.
3. Under the earth,
Κατα χθων. Soph.
4. Down from (as to push any thing down from the top,
Κατα σφαιρης. Hom.
5. Down from (as to descend down from) the tops,
Κατα καρηνον. Hom.
6. Against ourselves, i.e. to our own disgrace,
Κατ' εγω αυτος. Isocr.
7. An encomium paid to you (Athenians),
Εγκωμιον κατα συ. Demosth.
8. (I can say) with respect to all these things,
Κατα πας. Isocr.
9. Through (as to pour any thing through) or up the nostrils,
Κατα ρις. Hom.
10. On (as to walk on) the mountain,
Κατ' ουρος. Hom.

11. In

11. In your throat,
Κατα βρογχθος. Theocr.
12. Over (as a bird flies over) the sea,
Κατα θαλασσα. Ælian.
13. Against (an oration against) Ctesiphon,
Κατα Κτησιφων. Æschin.

With a Dative Case.

1. Down from (as blood drops from) them,
Καθ' ου. Hesiod.
2. Down from the mountains (as a torrent is poured),
Κατ' ορος. Soph.

With an Accusative Case.

1. Within the house,
Κατ' οικος. Soph.
2. In, through, or amongst the army,
Κατα στρατος. Soph.
3. Both by land, and by sea,
Και κατα γη, και κατα θαλασσα. Isocr.
4. Every day, or daily,
Καθ' ἑκαστη ἡμερα. Isocr.
5. In (as to be in the) streams of a river,
Κατα ῥεεθρον. Hom.
6. Greater than belongs to man,
Μειζων ἡ κατ' ανθρωπος. Isocr.
7. According to, or as it is told in the fable,
Κατα μυθος. Lucian.
8. Upon (as to strike upon) the breast,
Κατα στηθος. Hom.
9. The things which concern Arion; or the stories of what befel Arion,
Τα καθ' ὁ Αριων. Lucian.

10. Through

10. Through compassion, or in pity,
Κατ' ελεος. Lucian.
11. The affairs of the city,
Τα καθ' ἡ πολις. Isocr.
12. By some fate, or another (we must die),
Κατα τις δαιμων. Ælian.
13. According to custom,
Κατα το εθος. Thucyd.
14. Agreeably to your mind,
Καθ' ὁ νοος. Herodot.
15. As far as was in my power,
Ὁσον ην κατ' εμη δυναμις. Isocr.
16. By force,
Κατα κρατος. Isocr.
17. As to, or in (as to be angry in) one's mind,
Κατα θυμος. Isocr.
18. (Separate them) by clans, and by tribes,
Κρινε κατα φυλον, και κατα φρητρη. Hom.
19. (To arrange) in due order,
Κατα κοσμος. Hom.
20. Over (as to wander over) the fields,
Κατ' αγρος. Hom.
21. In season, or in due time,
Κατα καιρος. Thucyd.
22. Pausanias and Themistocles,
Το κατα Παυσανιας, και Θεμιστοκλης. Thucyd.
23. By little and little,
Κατα μικρα. Ælian.
24. The domestics,
Οἱ καθ' ἡ οικια. Ælian.
25. (Induced) by hatred,
Κατ' εχθρα. Thucyd.
26. To follow,
Ιεναι κατα τοδες. Thucyd.
27. (To make a separate peace) for themselves,
Καθ' οὐ αυτος. Isocr.

28. (Wars

28. (Wars have been terminated, not) according to the forces, but according to the justice of the cause,
Ου καθ' ἡ δυναμις, αλλα κατα το δικαιον. Isocr.
29. (Not to mention every thing) individually,
Καθ' ἑκαστον. Isocr.
30. According to my opinion, or as I judge,
Κατ' εμη κρισις. Ælian.
31. Want of daily provisions,
Ενδεια των καθ' ἡμερα. Isocr.
32. Hastily,
Κατα σπουδη. Thucyd.

Μετα, *with a Genitive Case.*

1. In company with the gods,
Μετα Θεος. Plato.
2. With boldness, or boldly speaking,
Μετα παῤῥησια. Demosth.
3. With, or by means of violence,
Μετα βια. Isocr.
4. With this administration; or adopting this administration,
Μεθ' ουτος πολιτεια. Isocr.
5. (To speak) with the same intention,
Μεθ' ἡ αυτη διανοια. Isocr.
6. (To acquire) by many dangers,
Μετα πολλος κινδυνος. Isocr.
7. To make for; or be on the side, and in favour of those who are willing to praise,
Ειναι μεθ' ὁ βουλομενος επαινειν. Isocr.
8. He acted in conjunction with one or other of us,
Μεθ' ἑκατεροι γεγονεν. Isocr.
9. Learning is attended with sorrow,
Μετα λυπη ἡ μαθησις. Aristot.

10. They

10. They lie in a state of oblivion, i.e. so as to be forgotten,
Μετα ληθη κεινται. Xen.
11. Amongst the stars, i.e. situated in the midst of them,
Μετ' αστρον. Eurip.

With a Dative Case.

1. In (as work taken in) the hands,
Μετα χειρ. Theocr.
2. Amongst (as to be intermixed amongst) the Trojans,
Μετα Τρωας. Hom.
3. With (as to fight with, i.e. against) the men,
Μετ' ανηρ. Hom.
4. In his breast,
Μετα φρην. Hom.

With an Accusative Case.

1. After an interval of time,
Μετα χρονος. Lucian.
2. After (as to be second to) the companion,
Μεθ' ἑταιρος. Hom.
3. After, i.e. after the end of life,
Μετα βιος. Lucian.
4. Since the peace has been made,
Μεθ' ἡ ειρηνη. Demosth.
5. Unto (as to go unto) the people,
Μετα λαος. Hom.
6. Next to Pan (i.e. Pan shall have the first, you the second),
Μετα Παν. Theocr.
7. To (as to return back to) you,
Μετα συ. Hom.

8. He went in pursuit of, i.e. to attack Xanthus,
   Βη μετα Ξανθος. Hom.
9. Agreeably or conformably to my will,
   Μετ' εμον κηρ. Hom.
10. In, or amongst, the multitude,
   Μεθ' ὁμιλος.
11. To go after,—i.e. in order to gain prizes,
   Ελθειν μετ' αεθλον. Hom.
12. Upon the fame—i.e. after he had heard,
   Μετα κλεος. Hom.
13. To go after the footsteps of another,
   Μετ' ιχνιον βαινειν. Hom.
14. Within the compass of a day,
   Μεθ' ἡμερα. Æschin.

Παρα, *with a Genitive Case.*

1. From—i.e. sent from a man,
   Παρ' ανηρ. Soph.
2. From—i.e. arising from my art,
   Παρα τεχνη. Lucian.
3. By, or near, rocks,
   Παρα πετρα. Soph.
4. From or by (as learning any thing from) you,
   Παρα συ. Lucian.
5. From (as fleeing from) the ships,
   Παρα νηυς. Hom.
6. From the gods (as any thing given from or by them,
   Παρ' ὁ Θεος. Isocr.
7. That which is present with, or belongs to us,
   Το παρα τους. Pind.

With

With a Dative Case.

1. To, or near, the banks,
   Παρ' οχθῃ. Soph.
2. The first among the shepherds,
   Παρα ποιμην πρωτος. Theocr.
3. At (as to continue at) the ships,
   Παρα νηυς. Hom.
4. (Living in friendship) with his father,
   Παρα πατηρ. Hom.
5. It remains with, or is in your power,
   Παρα συ. Hom.
6. According to my judgment, or as it appears to me being judge,
   Παρ' ἐγω κριτης. Ælian.
7. Taught by the son (of Mercury),
   Διδασκομενος παρα παις. Theocr.
8. Living in, with, or under a kingly government,
   Παρα τυραννις. Pind.
9. At, or under, my feet,
   Παρα πους. Theocr.

With an Accusative Case.

1. In life, or present with life,
   Παρα βιος. Lucian.
2. Contrary to (i. e. so as to violate the terms of) the peace,
   Παρ' ειρηνη. Demosth.
3. By, or near, the door,
   Παρα θυρα. Lucian.
4. During the time of drinking,
   Παρα ποτος. Ælian.
5. Unto (as to admit any one to see) him,
   Παρ' αυτος. Ælian.

6. He was afraid for Menelaus, i.e. lest Menelaus should be in danger,
   Εδεισεν περι Μενελαος. Hom.
7. Near to and in defence of its young ones,
   Περι τεκος. Hom.
8. He was angry from his heart, or earnestly,
   Εχολωθη περι κηρ. Hom.
9. (To have courage) in their breasts,
   Περι φρην. Hom.
10. The dew on the ears of corn,
    Περι σαχυς εερση. Hom.
11. Fighting for, or in defence of, his possessions,
    Περι κτεαρ. Hom.

With an Accusative Case.

1. About (as to be earnest about) the war,
   Περι πολεμος. Isocr.
2. About (i. e. surrounding) the country,
   Περι πατρις. Isocr.
3. Those who are employed in philosophy, i. e. philosophers,
   Οι περι ἡ φιλοσοφια οντες. Isocr.
4. The war which was made against Attica,
   Πολεμος ὁ περι ἡ Αττικη. Isocr.
5. With respect to our affairs,
   Περι πρηγμα. Herodot.
6. Pisander and his colleagues,
   Οι περι ὁ Πεισανδρος. Thucyd.
7. Against (as to act unjustly against) their citizens,
   Περι πολιτης. Isocr.
8. About (as any thing happening about) those times,
   Περ' εκεινος ὁ χρονος. Isocr.
9. (To offend) against the gods,
   Περι θεος.

10. Near

10. Near to the walls,
Περι το τειχος. Ælian.
11. About the time the forum is full (i. e. between nine and mid-day),
Περι πληθουσα αγορα. Ælian.
12. (To be stationed) about the entrance, or approach,
Περι προσβολη. Thucyd.
13. About, i. e. to the number of about, fifty,
Περι πεντηκοντα. Isocr.
14. About (as down growing about) the mouth and temples,
Περι στομα, ὁ κροταφος τε. Theocr.
15. About (as to tie any thing round about) the top,
Περι ῥιον. Hom.
16. (To keep guard) about or amongst the sheep,
Περι μηλον. Hom.
17. They were busied about their suppers,
Περι δορπον πονεοντο. Hom.
18. (They placed the victim) at the altar,
Περι βωμος. Hom.
19. They walked round about the trench,
Περι βοθρος εφοιτων. Hom.

Προ, *with a Genitive Case.*

1. For these reasons,
Προ τοδε. Soph.
2. For (i. e. instead of) your son,
Προ παις. Eurip.
3. Before (as any thing placed in sight of) the eyes,
Προ οφθαλμος. Lucian.

4. For

4. For (i.e. in defence of) the Greeks,
Προ Αχαιος. Hom.
5. Previously to the war,
Προ ὁ πολεμος. Isocr.
6. Standing before the gates,
Προ πυλη. Hom.
7. That which is present,
Το προ ποδος. Pind.
8. (A little) before morning,
Προ ἡ ἑως. Thucyd.
9. (They would have used this) rather than that,
Προ οὑτος. Thucyd.
10. They had proceeded on their way,
Εγενοντο προ ὁδος. Hom.
11. (I should prefer this man) before all riches,
Προ των χρηματα (προτιμησαιμην). Xen.

Προς, *with a Genitive Case.*

1. (I beseech you) in the name of the gods,
Προς θεος. Soph.
2. With justice, or propriety,
Προς δικης. Soph.
3. It belongs to, or it is part of, the base,
Προς κακου. Soph.
4. From (as given from, or by) a man,
Προς ανδρ. Soph.
5. On my mother's side,
Προς μητρος. Lucian.
6. From (as to gain any thing from) you,
Προς σου. Soph.
7. By (as devoured or torn by) birds,
Προς οιωνος. Soph.

8. To

8. To make for, or to be in favour of, the enemies,
Προς οἱ πολεμιοι. Thucyd.
9. (Seeking honour for Menelaus) from the Trojans,
Προς Τρως. Hom.
10. (I swear) in the presence both of the blessed gods and mortal men,
Προς τε θεος μακαρ, προς τε θνητος ανθρωπος. Hom.
11. (I hear things spoken) by or from the Trojans,
Προς Τρως. Hom.
12. (Situated) towards or near the sea,
Προς ἁλς. Hom.
13. They are under the protection of Jupiter,
Προς Ζευς εισιν. Hom.
14. Amongst men,
Προς ανθρωπος. Pind.
15. (To drive away destruction) from his country,
Προς πατρα. Pind.
16. (You speak by no means) as becomes you,
Προς συ. Xen.

With a Dative Case.

1. At, or near, the gate,
Προς πυλη. Soph.
2. Besides, i.e. added to these calamities,
Προς συμφορα. Isocr.
3. Upon (as to sprinkle any thing upon) the ground,
Προς ουδος. Hom.
4. At my head (so as to support it),
Προς κεφαλη. Theocr.

5. In,

5. In, at, or amongst the army,
Προς στρατος. Soph.

With an Accusative Case.

1. Unto, or in the hearing of, many,
Προς πολλος. Soph.
2. Into anger,
Προς οργη. Soph.
3. For these purposes,
Προς τουτο. Soph.
4. For pleasure, i. e. so as to give pleasure,
Προς ἡδονη. Soph. and Demosth.
5. In anger, or angrily,
Προς οργη. Soph.
6. Unto, or towards home,
Προς οικος. Soph.
7. Against me, i. e. in reproach to me,
Προς ἐγω. Lucian.
8. For, i. e. in order to create fragrance,
Προς ευωδια. Ælian.
9. By force,
Προς βια. Soph.
10. Opportunely,
Προς καιρος. Soph.
11. To contend with or against them,
Προς εκεινος διαγωνισασθαι. Isocr.
12. Upon, or about (as to write about the subject of) a deposit,
Προς παρακαταθηκη. Isocr.
13. Towards the pursuit of virtue,
Προς αρετη. Isocr.
14. At (so as to be affected at) the heat,
Προς το θαλπος. Lucian.

15. By

15. By (so as to be carried away by) the wind,
Προς ὁ ανεμος. Lucian.
16. By (as to judge of happiness by comparing it with) money,
Προς αργυριον. Isocr.
17. With respect to the Barbarians,
Προς οἱ βαρβαροι. Isocr.
18. In answer to these things,
Προς τουτο. Herodot.
19. (To make an alliance) with the Barbarians,
Προς οἱ βαρβαροι. Isocr.
20. They used it to serve as a trophy,
Προς το τροπαιον ἐχρησαντο. Thucyd.
21. They coincided with their opinion; or were well disposed towards them,
Ἐσασαν ἐκεινων προς ἡ γνωμη. Thucyd.
22. (They change their opinions) according as events happen,
Προς ξυμφορα. Thucyd.
23. In the conference which he held with Crito,
Συνουσια τῃ προς Κριτων. Ælian.
24. They were intent on sacrificing,
Προς ἡ ἱερουργια ησαν. Ælian.
25. The anemone is not to be compared with roses,
Ου συμβλητ' ἐστιν ανεμωνα προς ῥοδον. Theocr.
26. (All things are serene) towards the prosecuting of; or, for the purpose of prosecuting the voyage,
Προς πλοος. Theocr.
27. I go to Olympus,
Ειμι προς ὁ Ολυμπος. Hom.
28. Most experienced in the enterprises of war,
Ἐμπειροτατος των προς ὁ πολεμος κινδυνων. Isocr.
29. (To give sentence) agreeably to truth,
Προς αληθεια. Lucian.

Συν,

Συν, *with a Dative Case.*

1. With justice, or justly (as to do all things justly),
   Συν δικη. Eurip.
2. Through envy and clamour,
   Συν φθονος και βοη. Soph.
3. Together, or at the same time, with you,
   Συν συ. Soph.
4. In a pleasant manner,
   Συν ηδονη. Ælian.
5. Epeus formed it with or by (the help of) Minerva,
   Επειος εποιησεν συν Αθηνη. Hom.
6. The gods will be on our side,
   Θεοι συν εγω εσονται. Xen.

Υπερ, *with a Genitive Case.*

1. On the earth,
   Υπερ γη. Lucian.
2. For, i.e. in defence of their country and children,
   Υπερ πατρις και παις. Lucian.
3. Above (as standing above) the houses,
   Υπερ μελαθρον. Soph.
4. For the sake of glory,
   Υπερ η δοξα. Isocr.
5. For, i.e. for the interest of the Barbarians,
   Υπερ οι βαρβαροι. Isocr.
6. For me, i.e. in my place or stead,
   Υπερ εγω. Lucian.

7. About

7. About (as to dispute about) some few days,
   Ὑπερ ολιγη ἡμερα. Ælian.
8. (To choose death) in exchange for pains,
   Ὑπερ πονος. Ælian.
9. For, i.e. in order to continue slavery,
   Ὑπερ δουλεια. Isocr.
10. For (i.e. to negotiate as an ambassador for) his country,
   Ὑπερ πατρις. Ælian.
11. (To offer sacrifice) for, or in the name of the Greeks,
   Ῥεξαι ὑπερ Δαναοι. Hom.
12. (Beseech him by the love which he has) for his father and mother,
   Ὑπερ πατηρ και μητηρ λισσεο. Hom.
13. Above (as to strike above) the ear,
   Ὑπερ ουας. Hom.
14. Over (as a spear flying over) the back,
   Ὑπερ νωτος. Hom.
15. Over (i.e. having passed over to the farther side of) the river,
   Ὑπερ ποταμος. Hom.
16. (The dream stood) at or above his head,
   Στη ὑπερ κεφαλη. Hom.
17. The fire burning on or above his head (i.e. the light reflected from his helmet),
   Πυρ ὑπερ κεφαλη δαιομενον. Hom.
18. About, concerning, or making mention of Hiero,
   Ὑπερ Ἱερων. Pind.
19. As to what concerns this time, or for this time,
   Ὑπερ ὁ χρονος ουτος. Plato.

With

With an Accusative Case.

1. Beyond expectation; i.e. more than expected,
   Ὑπερ ελπις.
2. They thought our city more powerful than it really was,
   (Ενομισαν πολιν μειζω) ὑπερ δυναμις. Thucyd.
3. Contrary to my fate; or, before the time appointed by fate,
   Ὑπερ αισα. Hom.
4. Contrary to, or in transgression of, the treaties,
   Ὑπερ ὁρκιον. Hom.
5. (Men bring evils on themselves) beside what fate appoints,
   Ὑπερ μοιρος. Hom.
6. (The spear came) over the shoulder,
   Ὑπερ ωμος. Hom.
7. By means of; or on account of; or occasioned by the offence,
   Ὑπερ αμπλακια. Pind.

Ὑπο, *with a Genitive Case.*

1. Under (as situated under) the earth,
   Ὑπο χθων. Hom.
2. By reason of its smoothness,
   Ὑπο λειοτης. Lucian.
3. Through a principle of hatred, or from motives of hatred,
   Ὑπο μισος. Lucian.
4. By (as occasioned by) thunder,
   Ὑπο βροντη. Hom.
5. By (as any thing possessed by) enemies,
   Ὑφ' οἱ ἐχθροι. Isocr.

6. (Killed)

6. (Killed) by his son or by his wife,
   Ὑφ' ὁ παις, η ὑφ' ἡ γυνη. Lucian.
7. Deliver from under the mist,
   Ῥυσαι ὑπ' ηηρ. Hom.
8. (Sustaining toil) under or by labours,
   Ὑπ' αεθλον. Hom.
9. (To strike) under the cheek and ear,
   Ὑπο γναθμος και ουας. Hom.
10. Under, as to resound under, one's feet,
    Ὑπο πους. Hom.

With a Dative Case.

1. Under, i.e. subject to the Lacedæmonians,
   Ὑπο Λακεδαιμονιοι. Isocr.
2. Under, i.e. under the sanction of a law,
   Ὑπο νομος. Lucian.
3. Under (as to fall under) the axle-trees,
   Ὑπ' αξων. Hom.
4. Under (as to be subdued under) the hands,
   Ὑπο χειρ. Lucian.
5. Under (as to be buried under) the sand,
   Ὑφ' ἡ ψαμμος. Lucian.
6. Under (as to be educated by, or under) the Art Statuary,
   Ὑφ' ἡ Ἑρμογλυφικη (τεχνη). Lucian.
7. We instruct by means of Comedies and Tragedies,
   Παιδευομεν ὑπο Κωμῳδια και Τραγῳδια. Lucian.
8. Under (as soldiers under) arms,
   Ὑφ' ὁπλον. Thucyd.
9. Under (as a footstool under) the feet,
   Ὑπο πους. Hom.

10. Under

10. Under (as living at the foot of or vicinity of) Tmolus,
    Ὑπο Τμωλος. Hom.
11. Under (as to be concealed under the circumference of) his shield,
    Ὑπ' ασπις. Hom.
12. Under (as to shed tears under) the eye-brows,
    Ὑπ' οφρυς. Hom.
13. Under (as to be brought up under or by the care of) a mother,
    Ὑπο μητηρ. Hom.

With an Accusative Case.

1. Under, i.e. in subjection to their hand,
    Ὑπο χειρ. Soph.
2. Under (as to sink under) the sea,
    Ὑπο ποντος. Hom.
3. In the time of peace,
    Ὑφ' ἡ ειρηνη. Isocr.
4. During the continuance of my anger,
    Ὑπο μηνιθμος. Hom.
5. Under (as to be situated under, or below) Attica,
    Ὑφ' ἡ Αττικη. Isocr.
6. Under (as to strike under) the breast,
    Ὑπο το στερνον. Lucian.
7. At night; or, at the beginning of night,
    Ὑπο νυξ. Thucyd.
8. Under (as to come under, or close to) the city,
    Ὑπο πτολις. Hom.
9. Under (as to drive cattle under or into) a cave,
    Ὑπο σπεος. Hom.
10. About the very same time,
    Ὑφ' οἱ αυτοι χρονοι. Thucyd.

Adverbs

Adverbs exemplified.

Αγχι, *with a Genitive Case.*

1. Near the water,
   Αγχι ὑδωρ. Hom.
2. Near the sea,
   Αγχι θαλασσα. Hom.

With a Dative Case.

1. Near them,
   Αγχι οὐ. Hom.
2. Near you,
   Αγχι τυ. Hom.

Ἀλις, *with a Genitive Case.*

1. Enough of these things,
   Ἀλις οὑτος. Xen.
2. Enough meat,
   Ἀλις βορη. Herodot.
3. Enough conversation,
   Ἀλις ὁ λογος. Polyæn.

Ἀμα, *with a Dative Case.*

1. Together with the day, i. e. at day-break,
   Ἀμα ἡ ἡμερα. Xen.

2. Together

2. Together with an incursion,
   Ἅμα ἡ ἐπιδρομη. Thucyd.
3. Together with its water,
   Ἅμα το ὑδωρ. Herodot.

Ανευ, *with a Genitive Case.*

1. Without arms, i e. not having arms,
   Ανευ ὁπλα. Xen.
2. Without lamentation, i.e. unlamented,
   Ανευ οιμωγη. Thucyd.
3. Without war,
   Ανευ πολεμος.
4. Without parents,
   Ανευ τοκευς. Soph.
5. Without your counsels, i.e. without your having given counsels,
   Ανευ το σον βουλευμα. Herodot.

Απανευθε, *with a Genitive Case.*

1. Apart, or at a distance from the fight,
   Απανευθε μαχη. Hom.
2. Apart from the gods,
   Απανευθε θεος. Hom.

Ατερ, *with a Genitive Case.*

1. Without having received gifts,
   Ατερ δωρον. Hom.

2. Without

2. Without burial, i. e. unburied,
   Ατερ ταφη. Soph.
3. Without shame,
   Ατερ αισχυνη. Soph.

Αχρι, *with a Genitive Case.*

1. To this very day,
   Αχρι ἡ τημερον ἡμερα. Demosth.
2. Till very late in the evening,
   Αχρι μαλα κνεφας. Hom.

Διχα, *with a Genitive Case.*

1. Separately from the body,
   Σωμα διχα. Xen.
2. Without them,
   Διχα κεινος. Soph.
3. Without your opinion,
   Διχα γνωμη. Soph.

Εγγυς, *with a Genitive Case.*

1. Near the sea,
   Εγγυς ἁλς. Hom.
2. Near his companions,
   Εγγυς ἑταιρος. Hom.
3. Near to, i.e. affected by calamities,
   Εγγυς ἡ συμφορα. Isocr.

Ἑκας, *with a Genitive Case.*

1. Far from Argos,
   Ἑκας Αργος. Hom.
2. Far from our country,
   Ἑκας πατρις. Hom.

Ἑκατι, *with a Genitive Case.*

1. On account of your virtue,
   Αρετη ἑκατι. Soph.
2. For the sake of gain,
   Κερδος ἑκατι. Aristoph.

Ἑκτος, *with a Genitive Case.*

1. Out of, or not affected by, misfortunes,
   Ἑκτος πημα. Soph.
2. Beyond our expectations,
   Ἑκτος δοκημα. Eurip.
3. At the outside of the mansion,
   Δωμα ἑκτος. Hom.
4. From out of—(as to come from out of) a tent,
   Σκηνη ἑκτος. Eurip.

Ἑνεκα, *with a Genitive Case.*

1. On your daughter's account,
   Θυγατηρ ἑνεκα. Eurip.

2. For

2. For the sake of life,
   Ψυχη ἑνεκα. Isocr.
3. For Cyrus's sake,
   Κυρος ἑνεκα. Xen.
4. For the purpose, or sake of guarding,
   Φυλακη ἑνεκα. Xen.

Εντος, *with a Genitive Case.*

1. Into the house,
   Μελαθρα εντος. Eurip.
2. Within the space of three years,
   Εντος τρια ετη. Isocr.
3. Within the Isthmus,
   Εντος Ισθμος. Thucyd.

Εξω, *with a Genitive Case.*

1. Out of the reach of blame,
   Εξω αιτια. Soph.
2. Beyond belief; or incredible,
   Εξω πιστις. Lucian.
3. Out of (as to take from out of) a chariot,
   Οχηματα εξω. Eurip.
4. Out of (as to go out of) the house,
   Εξω οικοι. Eurip.

Εσω, *with a Genitive Case.*

1. Into the house,
   Δωματα εσω. Eurip.
2. In heaven,
   Ουρανος εσω. Eurip.

Κρυφα,

Κρυφα, *with a Genitive Case.*

1. Without the knowledge of the confederates,
   Κρυφα ὁ ξυμμαχος. Thucyd.
2. Without the knowledge of the Athenians,
   Κρυφα ὁ Αθηναιος. Thucyd.

Λαθρα, *with a Genitive Case.*

1. Without her husband's knowledge,
   Λαθρα ὁ ανηρ. Xen.
2. Without the knowledge of each other,
   Λαθρα ἑκατερος. Xen.

Μεχρι, *with a Genitive Case.*

1. As far as the sea,
   Μεχρι θαλασσα. Xen.
2. To this time,
   Μεχρι ὁδε. Xen.
3. Unto, i.e. to the very point of death,
   Μεχρι απαγορευσις. Lucian.

Πελας, *with a Genitive Case.*

1. Near the house;
   Δομοι πελας. Eurip.
2. Near the shore,
   Ακτη πελας. Eurip.

Περα,

Περα, *with a Genitive Case.*

1. Contrary to justice; i. e. in transgression of it,
   Περα δικη. Soph.
2. Contrary to the laws,
   Περα ὁ νομος. Soph.

Πλην, *with a Genitive Case.*

1. Except the soul,
   Πλην ψυχη. Xen.
2. Except you,
   Πλην συ. Soph.
3. Except Achilles,
   Πλην Αχιλλευς. Soph.

Ποι, πη, που, ὁπου, or ὁποι, *with a Genitive Case.*

1. In what land,
   Ὁποι γη. Soph.
2. In what a situation of mind,
   Ὁποι γνωμη. Soph.
3. To what words?
   Ποι λογος; Soph.
4. In what a state of mind?
   Πῃ φρενες; Soph.

Πορρω, *with a Genitive Case.*

1. Far from the truth of facts,
   Πορρω πραγμα. Isocr.
2. Far removed from, or from being concerned with, political affairs,
   Πορρω τα πολιτικα πραγματα. Isocr.
3. Far distant from Troy,
   Πορρω Τροια. Eur.

Προσθε, Προσθεν, or Εμπροσθεν, *with a Genitive Case.*

1. Before (as to place any thing in sight of, and close to) Achilles,
   Προσθεν Αχιλλευς. Hom.
2. Before (as to hold a shield before) the breast,
   Προσθε στερνον. Hom.
3. Before (as to fight before, or in defence of) parents,
   Προσθε τοκευς. Hom.
4. To be beforehand, so as to direct events,
   Εμπροσθεν ειναι το πραγμα. Demosth.

Προσω, *with a Genitive Case.*

1. Advancing far in that art,
   Χωρων προσω ἡ τεχνη. Ælian.
2. Beyond what language can express,
   Λογος προσω. Eur.
3. Far from the city,
   Προσω αστυ. Eur.

Σχεδον,

Σχεδον, *with a Genitive Case.*

1. He came very near him,
   Σχεδον αυτος. Hom.
2. Near Achaia,
   Σχεδον Αχαιϊς. Hom.

Τηλε and Τηλε, *with a Genitive Case.*

1. Far from your friends,
   Τηλε φιλος. Hom.
2. Far from the ship,
   Τηλε νηυς. Hom.
3. Far from Achaia,
   Τηλε Αχαιϊς. Hom.

Χωρις, *with a Genitive Case.*

1. Without my assistance,
   Εγω χωρις. Eurip.
2. Apart from your daughter,
   Παρθενος χωρις. Eurip.
3. Without labour,
   Πονος χωρις. Soph.

OBSER-

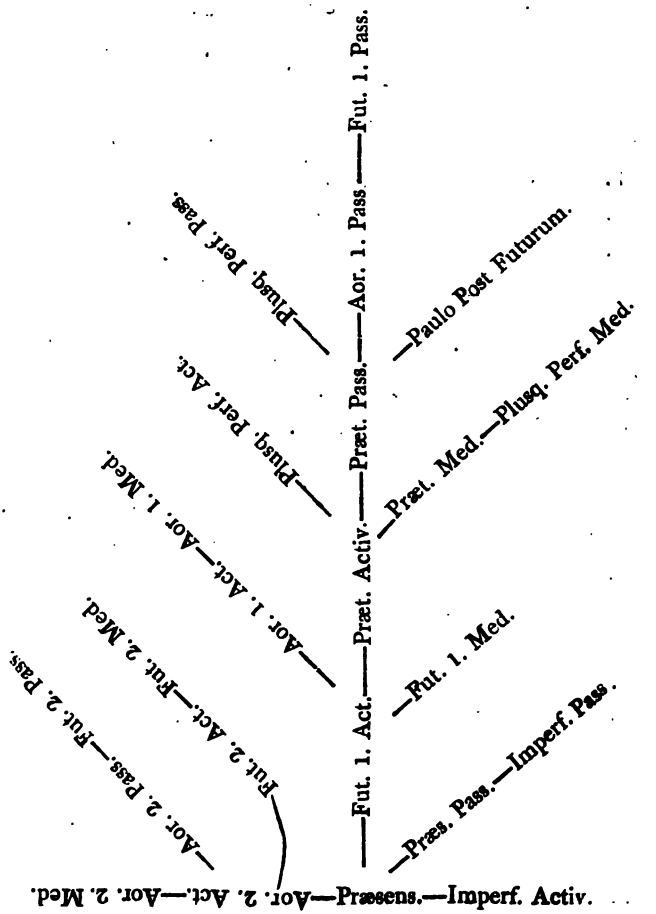
OBSERVATIO.

Ad Naturam Sermonis priscam spectandam, atque adeo etiam ad ea, quæ Nos hic tradimus, ad ea, inquam, nemini patet aditus, nisi qui prima Linguæ Græcæ rudimenta, maximè autem *Conjugandi*, (ut vocant,) et *Tempora* e Temporibus legitimo ordine deducendi, rationes Puer tenaci memoriâ combiberit; adeò ut nullo tempore ea sibi elabi patiatur. Hæc qui Puer neglexerit aut Adolescentior, vir factus in scriptoribus Græcis legendis versatissimus, ubique locorum hæret, sæpe pedem offendit ad minimos scrupulos, et in parvis gravitèr labitur.

Valckenærii Observationes ad Origines Græcas.

The Connexion of Greek Tenses one with another, and the derivation of all from the Present Indicative, are commonly exhibited by drawing them out in a form somewhat resembling a Tree, according to the plan described in the opposite page.

Synopsis Græcorum Temporum
Quæ alia ex aliis derivantur,
Ut e Radice Truncus,
E Trunco Rami Arboris enascuntur.



Examples of Verbs, in the Active, Passive, and Middle Voices.

Active Voice.

Indicative Mood.

Present Tense.

1. I wonder, θαυμαζω. Xen.
2. Thou dost transact, πρατταω. Xen.
3. He doth hear, ακουω. Demosth.
4. We send, πεμπω. Xen.
5. Ye think, νομιζω. Xen.
6. Ye suffer (dual), πασχω. Eur.
7. They teach, διδασκω. Xen.

Imperfect.

1. I was weeping, or did weep, δακρυω. Lucian.
2. Thou wast teaching, διδασκω. Xen.
3. He did say, λεγω. Xen.
4. We plundered, ἁρπαζω. Thucyd.
5. Ye fled (dual), αποφευγω. Soph.
6. Ye persuaded, πειθω. Xen.
7. They were leaving (dual), λειπω. Eur.
8. They did rejoice, χαιρω. Xen.

1*st Future.*

1. I shall omit, παραλειπω. Demosth.
2. Thou wilt shew, δηλοω. Demosth.

3. He

3. He shall place, ταττω. Xen.
4. We will lead, αγω. Xen.
5. Ye shall attempt, επιχειρεω. Xen.
6. They will bid, κελευω. Xen.
7. They will make bloody (dual), αἱματτω. Eur.

Præter-perfect.

1. I have taken care, φροντιζω. Xen.
2. Thou hast done, ποιεω. Xen.
3. Thou hast protected, and dost still protect, αμφιβαινω. Hom.
4. We have admired, and do still admire, θαυμαζω. Xen.
5. Ye have, and do overcome, κρατεω. Plato.
6. They have sworn falsely, επιορκεω. Xen.

The third, fourth, and fifth examples here given, exactly express the force of the Præter-perfect Tense, which connects the past with the present. This tense is particularly used by Orators.

Præter-pluperfect.

1. I had deceived, εξαπαταω. Xen.
2. He had struck, βαλλω. Hom.
3. I had benefited, ωφελεω. Plato.
4. They died, θνησκω. Thucyd.
5. They had composed, ποιεω. Plato.
6. He had written, γραφω. Epict.
7. They had learnt, μανθανω. Xen.

1*st Aorist.*

1. I feared, δειδω. Plato.
2. You wrote, γραφω. Xen.
3. He nodded, νευω. Plato.

4. We

4. We persuaded, πειθω. Xen.
5. Ye heard, ακουω. Xen.
6. They taught, διδασκω. Xen.
7. They changed, αλλαττω. Eur.

Note.

The first Aorist is much used by Historians.

The common mode of distinguishing between the times expressed by the Præter-perfect and first Aorist, is by an illustration of this kind, "γεγραφα, I have written"—"εγραψα, I wrote;" or, as in the French language, "*J'ai fait*, I have made or done,"—"*Je fis*, I made or did."

The examples of this Aorist cited above, express its reference to time past, but do not determine whether a long or short period has intervened since the action was done. It is however to be observed, that this tense is found in different authors to imply not *past* time *alone*, but *present* and *future* also. But its usage in this wide acceptation is not arbitrary: it then only takes place, when the circumstance mentioned is such, as that its effect still continues, and will not cease to prevail.

See LENNEP *de Analogia Græcæ Linguæ*, Cap. 5. and *Animadversiones ad Lennep*, by SCHEIDIUS. See also HOOGEVEEN's edition of VIGER *de Idiotismis*, C. 5. S. 3. R. 11.

2d Aorist.

1. I fled, φευγω. Polyæn.
2. Thou diedst, αποθνησκω. Herodot.
3. He hath received, λαμβανω. Plato.
4. We have left, καταλειπω. Xen.
5. Ye have learned, μανθανω. Xen.
6. They made an incursion, εισβαλλω. Thucyd.
7. They came (dual), ηκομαι. Eur.

Passive

Passive Voice.

Indicative Mood.

Present Tense.

1. I am sent away, ἀποπεμπω. Herodot.
2. You are named, ονομαζω. Lucian.
3. He is rejoiced, ευφραινω. Eurip.
4. We are governed, ἀρχω. Xen.
5. Ye are nourished, τρεφω. Xen.
6. They are reckoned, νομιζω. Xen.

Imperfect.

1. It was remembered and mentioned, μνημονευω. Thucyd.
2. They were destroyed, διαφθειρω. Thucyd.
3. He was admired, θαυμαζω. Polyæn.
4. They were killed, κτεινω. Polyæn.
5. He was thrown down a precipice, καταχρημνιζω. Polyæn.
6. They were taken alive, ζωγρευω. Polyæn.
7. It was prolonged, μηκυνω. Thucyd.
8. They were pressed, πιεζω. Thucyd.

Præter-perfect.

1. It has been decreed, κυρεω. Lucian.
2. They have been chosen, αἱρεω. Xen.
3. It has been done, πρατω. Isocr.
4. It has been consulted, βυλευω. Herodot.
5. It hath been bruised, τριβω. Plato.
6. You have been cast out, ἀποῤῥιπτω. Xen.

Præter-

Præter-pluperfect.

1. I had been educated, τρεφω. Plato.
2. I had been prepared, παρασκευαζω. Plato.
3. He had been veiled, εγκαλυπτω. Demosth.
4. It had been done, πραττω.
5. It had been whispered about, διαθρυλλεω. Xen.
6. It was written, γραφω. Xen.
7. It was fortified with a wall, τειχιζω. Thucyd.
8. He was buried, θαπτω. Herodot.
9. He had been honoured, τιμαω. Xen.

1*st Aorist.*

1. I was blinded, τυφλοω. Plato.
2. It was said, λεγω. Plato.
3. They were persuaded, πειθω. Polyæn.
4. They were fortified, τειχιζω. Polyæn.
5. He was ashamed, αισχυνω. Xen.
6. It was acquired, ποριζω. Xen.
7. He was sent, πεμπω. Eur.
8. He was found, ευρισκω. Eur.

2*d Aorist.*

1. They were struck with fear, εκπληττω. Polyæn.
2. He was buried, θαπτω. Ælian.
3. They were dismissed, απαλλαττω. Isocr.
4. We talked, συλλεγω. Plato.
5. They appeared, φαινω. Plato.
6. He was glad, χαιρω. Hom.

1*st Future.*

1. I shall be punished, κολαζω. Lucian.
2. Thou shalt be compelled, αναγκαζω. Lucian.
3. He shall be left, λειπω. Soph.

4. We

4. We shall be thought, νομιζω. Lucian.
5. Ye will be animated, επιῤῥωνυμι. Lucian.
6. They will be benefited, ωφελεω. Xen.
7. It will be put an end to, παυω. Thucyd.

2d Future.

1. We shall be delivered from, απαλλαττω. Xen.
2. You will be hurt, βλαπτω. Isocr.
3. They will appear, φαινω. Isocr.

Paulo Post Futurum.

1. It shall be called, or shall be, καλεω. Soph.
2. He shall soon be buried, θαπτω. Soph.
3. I shall soon be left, λειπω. Apollon.
4. He will be wounded, βαλλω. Eurip.
5. It shall instantly be done, πραττω. Soph.
6. I shall be bound, δεω. Xen.
7. It shall be written, γραφω. Theocr.
8. He shall soon be punished, πλησσω. Eur.
9. Here will soon be occasioned, τευχω. Hom.
10. I will desist, παυω. Soph.

Middle Voice.

NOTE.

To signify *the doing of any thing in general, without any particular reference,* the Active Voice was employed; but when it was *done for the use of, or with a pointed reference to the doer,* the Middle.

See KNIGHT's Analytical Essay on the Greek Alphabet: and LENNEP's Analogia, c. 7. p. 84. and c. 8. p. 104. in Scheidius's Edition.

Middle Voice.
Indicative Mood.

1st Future.

1. They will flee, φευγω. Hom.
2. I will begin, αρχω. Xen.
3. He will hasten, σπευδω. Hom.
4. They will turn themselves, τρεπω. Xen.
5. He will prepare himself, παρασκευαζω. Xen.
6. I shall try, πειραζω. Xen.
7. You shall teach, διδασκω. Lucian.
8. We shall hurt ourselves, βλαπτω. Thuc.
9. They will be hindered, κωλυω. Thuc.

The fourth, and fifth, and eighth examples here given, express the first and genuine signification of the Middle Verb.

The Middle Verb in the Future Tense, as in the ninth example, is often used in a Passive signification. See Kuster de Vero Usu Verborum Mediorum, p. 66.

Præter-perfect.

1. I have suffered, πασχω. Lucian.
2. I have feared, and do fear, δειδω. Demosth.
3. Thou art undone, διαφθειρω. Hom.
4. It hath been, γινομαι. Plato.
5. I have seen, δερκω. Soph.
6. I trust, πειθω. Soph.

7. Thou

7. Thou hast escaped, φευγω. Eurip.
8. Thou hast exclaimed, κραζω. Soph.

Præter-pluperfect.

1. He left, λειπω. Xen.
2. He had heard, ακουω. Xen.

n. This verb ακουω must be made with the Attic repetition of the two first letters in the Præterite Middle, and the augment of the first repeated α in the Præter-pluperfect.

3. They fared, πραττω. Thucyd.
4. It had concealed, κευθω. Hom.
5. He had been born, γινομαι. Xen.

1*st Aorist.*

1. You have taught, διδασκω. Lucian.
2. You have considered, σκεπτομαι. Xen.
3. He crowned himself, αναστεφω. Polyæn.
4. He ceased, παυω. Isocr.
5. I have exacted, πραττω. Plato.
6. I have fined myself, τιμαω. Plato.
7. He subdued, καταστρεφω. Herod.

2*d Aorist.*

1. You turned yourself back, αποτρεπω. Plato.
2. We had heard, πυνθανομαι. Plato.
3. He postponed, αναβαλλω. Polyæn.
4. He applied himself, επιτιθημι. Ælian.
5. He is dead, απολλυμι. Bion.

Rules of the Greek Syntax exemplified.

I. A Verb Personal agrees with its Nominative Case in Number and Person.

Singular.

1. Zeuxis painted; Nicostratus was struck with wonder; Æschylus was called in question,
   Ζευξις εγραψα· Νικοστρατος εξεπληττομην· Αισχυλος εκρινομην. Ælian.
2. Deliberate slowly, but execute quickly,
   Βελευομαι μεν βραδεως, επιτελεω δε ταχεως. Isocr.
3. Though you may have concealed any thing for the present, afterwards you will be discovered,
   Αν παραυτικα κρυψω, υστερον οφθησομαι. Isocr.
4. Strength with prudence hath profited; but without it, hath injured,
   Ῥωμη μετα μεν φρονησις ωφελησα, ανευ δε εβλαψα. Isocr.
5. Either time hath consumed, or disease made to wither,
   Η χρονος αναλωσα, η νοσος εμαρανον. Isocr.

Dual.

6. There are two souls,
   Δυο εισι ψυχη. Xen.
7. We two therefore are now going hence,
   Εγω μεν ουν ὁρμαομαι. Soph.

8. His

(s.) The letter *s*, placed over the last syllable of this and some other verbs, shews that they must be put in the subjunctive mood.

8. His eyes shine,
   Οφθαλμος λαμπω. Hom.
9. Two belts were extended,
   Δυω τελαμων τεταμται. Hom.
10. The son of Tydeus, and Ulysses, pursue,
   Τυδειδης, ηδε Οδυσσευς, διωκω. Hom.
11. The two Ajaxes were willing,
   Ηθελον Αιας δυω. Hom.
12. They both met,
   Αμφω συνηλθον. Polyæn.
13. Ye labour,
   Συ υπερπονεω. Soph.
14. Why do ye flee? will ye not remain?
   Τι φευγω; ου μενω̃; Aristoph.
15. Brothers being friends, even although widely distant from each other, act together,
   Αδελφος φιλος ων και πολυ διεχως πραττω αμα. Xen.
16. What, are ye brothers from the same mother?
   Ποτερον αδελφος μητρε ειμι εκ μια; Eur.
17. The phalanxes were distant,
   Απειχον φαλαγξ. Xen.

Plural.

18. Fountains flow through,
   Διαῤῥεω κρηνη. Ælian.
19. Birds sing,
   Καταδω ορνις. Ælian.
20. The rocks returned the sound,
   Αντηχησα πετρα. Polyæn.
21. The soldiers fought bravely,
   Ὁ στρατιωτης γενναιως ηγωνισαμην. Polyæn.
22. The spies were delivered up, Athens was fortified,
   Απεδοθην ὁ κατασκοπος, ετειχισθην Αθηναι. Ælian.

II. Nouns plural, of the neuter Gender, are often found with verbs singular[a].

1. There are groves,
   Αλσος ειμι. Ælian.
2. Streams flow in,
   Επιῤῥεω ναμα. Ælian.
3. The courts are silent,
   Σιγαω μελαθρον. Eurip.
4. Leaves and flowers grow,
   Φυλλον και ανθος γιγνομαι. Hom.
5. The darts fall out,
   Το βελος εκπιπτω. Ælian.
6. His children were brought,
   Ηνεχθην το παιδιον. Plato.
7. The stars are moved,
   Κινεομαι. το αστρον. Aristot.

III. All Nouns Dual, as they imply more than One, may have verbs or adjectives plural joined to them: but Nouns Plural can then only have verbs or Adjectives Dual, when only two things or persons are implied[b].

Dual Nominative, Plural Verb.

1. Lest being taken, ye should become a prey,
   Μηπως αλων κυρμα γενωμαι. Hom.
2. I and Sthenelus will fight,
   Εγω Σθενελος τε μαχησομαι. Hom.
3. We sat thus answering each other,
   Εγω ὡς αμειβομενος ἡμην. Hom.
4. Having

[a] It was usual with *Pindar* to put a Nominative Case, of the Masculine Gender and Plural Number, with a Verb in the Singular. There are some few examples of this mode to be found also in other authors; but they are always *Sylleptical* expressions, and imply an universality.

[b] See Dawes's *Miscellanea Critica*, p. 52. Edit. *Burgess*.

4. Having hid (our bodies), we shall be concealed,
   Κρυψας λησω. Eurip.
5. Returning themselves, they fought among the first,
   Αυτος δε στρεφθεις, μετα πρωτος μαχομην. Hom.
6. If the hands should turn themselves, or the feet impede,
   Ει ἡ χειρ τραποιμην, η ὁ πους εμποδιζοιμι. Xen.

Plural Nominative, Dual Verb.

1. Rivers bring together,
   Ποταμος συμβαλλω. Hom.
2. Ye who punish,
   Ὁς τινυμαι. Hom.
3. As winds excite,
   Ὡς ανεμος ορινω. Hom.
4. My horses are weary,
   Καμον ἱππος. Hom.
5. Having made even (their chariots), they drove on,
   Εξισωσας ἠλαυνον. Soph.
6. Ye were born,
   Συ πεφυκα. Soph.

IV. When the sense is to be supplied by the particle *That*, and ὁτι is omitted in the Greek, the Substantive is put in the Accusative Case, and the Verb in the Infinitive Mood.

1. I am not willing that he should die,
   Εθανον αυτος στι πω θελω. Soph.
2. It is said that these waters contribute to health,
   Λεγομαι το ὑδωρ εις ὑγιεια συμβαλλομαι. Ælian.
3. It is said that Cyrus went away with tears,
   Κυρος συν δακρυον λεγομαι απεχωρησα. Xen.

4. They

4. They say it is not probable that one who is really the father should die by means of his own son,

Ου φημι εικος ὁ γε αληθεως τοκευς ὑπο του ἑαυτου παις αποθνησκω. Herod.

5. Why do they say that mortal men are wise?

Τι βροτος φρονεω λεγω; Eurip.

6. They thought that we should have perished,

Ενομιζον εγω απωλομην. Xen.

V. An Adjective agrees with its Substantive in Case, Gender, and Number.

1. The greatest safety,

Σωτηρια μεγιστος. Eurip.

2. Evil communications,

Ὁμιλια κακος. Menand.

3. Diminutive works,

Μικρος εργον. Ælian.

4. The greatest prizes,

Αθλον μεγιστος. Isocr.

5. Many nations,

Εθνος πολλος. Isocr.

6. Martial songs,

Αρηϊος ασμα. Ælian.

7. Every gift given, though it be small, is very great, if you give it with benevolence,

Ἁπας διδομενος δωρον, ει και μικρος ᾖ,
Μεγιστος ειμι, ει μετ' ευνοια διδω. Philemon.

8. Exceedingly high mountains,

Ορος ὑπερυψηλος. Ælian.

9. The Thebans being persuaded, put them to flight,

Θηβαιος πεισθεις ετρεψαμην. Polyæan.

10. Good men profit, but bad men hurt,

Ὁ μεν αγαθος ωφελει, ὁ δε κακος βλαπτει. Plato.

11. Men

11. Men are more angry at being hurt by injustice, than compelled by force,

Αδικημενος ὁ ανθρωπος μαλλον οργιζομαι η βιαζομενῳ. Thucyd.

VI. An Adjective is often put in the Neuter Gender, and agrees with Χρημα understood.

1. Anger is not a suitable thing in misfortunes,

Θυμος δ' εν κακοις ου ξυμφορος. Soph.

2. Nothing succeeds well without labour,

Πονος τοι χωρις ουδεις ευτυχεω. Soph.

3. How sweet a thing is solitude!

Ὡς ἡδυς ερημια. Menand.

4. To what other person is a brother an ornament?

Τις αλλος αδελφος καλος; Xen.

5. Man is something so hard to be pleased, and querulous and morose,

Οὑτω δυσαρεστος τις ειμι ὁ ανθρωπος, και φιλαιτιος, και δυσκολος. Max. Tyrius.

6. Truth is always a right thing,

Ορθος ἡ αληθεια αει. Soph.

7. Insensibility to shame is a bad thing,

Αναισχυντια φαυλος. Aristot.

8. To men their country is a most dear thing,

Ἡ πατρις φιλτατος βροτοι. Eurip.

9. Calumny is a most heinous thing,

Διαβολη ειμι δεινοτατος. Herodot.

10. That thing which a pilot is in a ship, a charioteer in a chariot, a leader of the band in a chorus, law in a city, a general in an army, the same thing is *God* in the world,

Ὁσπερ εν νηυς κυβερνητης, εν ἁρμα δε ἡνιοχος, εν χορος δε κορυφαιος, εν πολις δε νομος, εν στρατοπεδον δε ἡγεμων, οὑτος Θεος εν κοσμος. Aristot.

11. All

11. All the poets with one voice sing, that both temperance is a good thing, and justice, but a thing difficult, and requiring labour,

Πας ὁ ποιητης εξ εἰς ϛομα ὑμνεω, ὡς καλος μεν ἡ σωφροσυνη τε και δικαιοσυνη, χαλεπος μεντοι, και επιπονος. Plato.

12. There is then a certain saying, ancient, and delivered down from their fathers to all men, that all things are from God, and by God are kept together for us,

Αρχαιος μεν ουν λογος, και πατριος ειμι πας ανθρωπος, ὡς εκ Θεος το παν, και δια Θεος (gen. case) ἐγω συνεϛηκα. (sing. numb.) Aristot.

VII. An Adjective is often put in a different Gender from the Substantive placed in the same sentence with it, because it agrees with some other Substantive understood, which we are to conceive by the context. This is called Syllepsis.

Subst. Neuter.—Adject. Feminine.

1. O invincible daughter of Jupiter (i. e. Minerva)!

Διος τεκος ατρυτωνος. Hom.

Subst. Neuter.—Adject. Masculine.

2. O sons, with suppliant boughs adorned,

Ω τεκνον, ικτηριοις κλαδοισιν εξεϛεμμενος. Soph.

3. O my son, unhappy above all men,

Ω τεκνον, περι πας καμμορος φως. Hom.

Subst. Feminine.—Article and Adject. Masculine.

4. O soul! who hast not been gratified,

Ω ψυχα, ὁς μηδ' ησθην. Soph.

5. Alas,

5. Alas, O good and faithful soul! thou art gone then, leaving us,
   Φευ, ω αγαθη και πιστη ψυχη, οιχομαι δη απελιπον. Xen.
6. As though the cities could not make it cease,
   Αἱ πολεις—ὡς εκ αν παυσων. Xen.

VIII. Plural Adjectives often change their Substantives into a Genitive Case, with or without an Article prefixed to it, and that elegantly[a].

1. The ancient poets,
   Ὁ παλαιος ὁ ποιητης. Thucyd.
2. Ancient deeds,
   Ὁ παλαιος το εργον. Isocr.
3. To mean cities.
   Ὁ ταπεινος ἡ πολις. Isocr.
4. On the common temples,
   Εν ὁ κοινος το ἱερον. Isocr.
5. Foolish men,
   Ὁ ματαιος ὁ ανθρωπος. Lucian.
6. To virtuous and good men,
   Ὁ ανηρ ὁ καλος κ' αγαθος. Isocr.
7. To the many men,
   Ὁ πολλος ανθρωπος. Plato.
8. These senses,
   Ἡ αυτος αισθησις. Plato.
9. In young men,
   Εν νεος ανθρωπος. Eurip.
10. Modest young men,
    Ὁ νεος τες αιδημονας. Aristot.
11. Beautiful animals,
    Ὁ καλος το ζωον. Isocr.

IX. The

[a] The articles prefixed to the adjectives, and the adjectives themselves, must be put in the same number and gender as the substantives, which will be rendered by the genitive case.

IX. The Relative agrees with its Antecedent, in Gender, Number, and Person; but not always in Case; because sometimes it is put for the Nominative Case to the subsequent Verb; and sometimes it is governed of that Verb, or of some other word in the sentence in which it is placed.

1. The cities in which ye were born and educated,
   Πολεων, εν ὁς. εγενομην και ετραφην. Xen.
2. Men who will know,
   Ανδρας, ὁς εισομαι. Xen.
3. The river which bounded,
   Ποταμον, ὁς ὡριζον. Xen.
4. Jove, who is very anxious for you, and pities you,
   Διος, ὁς μεγα κηδομαι, ηδ' ελεαιρω. Hom.
5. A man, to whom so many things are a concern,
   Ανδρα, ὁς τοσσος μεμηλα. Hom.
6. Nestor, who harangued and spake to them,
   Νεστωρ, ὁς ἀγορησαμην και μετεειπα. Hom.
7. There was one Xenophon, who followed,
   Ην τις Ξενοφων, ὁς συνηκολεθεον. Xen.
8. Liberty, which above all things leads to happiness,
   Ελευθεριας, ὁσπερ μαλιστα προς ευδαιμονια αγω. Xen.

X. The Relative is put by the Attics in the same case as the Antecedent: and that, by what is called Attraction.

1. The opinion which we have,
   Δοξης ὁς εχω. Isocr.
2. Added to those things, which Xenophon says,
   Προς τουτοις, ὁς λεγω Ξενοφων. Xen.
3. The sights which I have seen,
   Θεαματων ὁς προσειδον. Soph.

4. The

4. The evils, which you had, and bewailed,
   Ὅς εἰχον, και κατεϛενον κακων. Soph.
5. The gifts, which they receive,
   Δωρων, ὁς λαμβανω. Plato.
6. In exchange for this, which thou hast given,
   Αντι τουτου, ὁς συ δεδωρημαι. Xen.
7. The letter, which he hath sent,
   Επιϛολης ὁς επεμψα. Demosth.
8. With the treasures, which my father left,
   Συν ὁ θησαυρος, ὁς ὁ πατηρ κατελιπον. Xen.
9. The laws, which he had established,
   Νομων, ὁ εθεμην. Herodot.
10. Of the nations, which we know,
   Των εθνων ὁς ισημι. Xen.

XI. When two Substantives of a different signification come together, the latter is put in the genitive case.

1. A monument both of the greatness of the service and of their friendship,
   Ὑπομνημα και το μεγεθος ἡ ευεργεσια, και ἡ φιλια. Isocr.
2. Lord of all Asia,
   Απας ἡ Ασια κυριος. Isocr.
3. The race of birds; the herds of beasts,
   Φυλον ορνις· θηριον εθνος. Soph.
4. The preserver of the family of Agamemnon,
   Σωτηρ δομοι Αγαμεμνων. Soph.
5. There is, as it seems, no remedy for anger, but the serious conversation of a man our friend,
   Ουκ ειμι οργη, ὡς εοικα, φαρμακον,
   Αλλ' η λογος σπεδαιος ανθρωπος φιλος. Menand.
6. The murder of your sons,
   Σος τεκνον φονος. Eurip.

7. The

7. The form of a city, or the greatness of a river, or the beauty of a mountain,

Σχημα πολις, η ποταμος μεγεθος, η ορος καλλος. Aristot.

8. The flowings of rivers, the swelling tides of the sea, the budding of trees, the ripeness of fruits,

Ποταμος ειρον, θαλασσα ανοιδησις, δενδρον εκφυσεις, καρπος πεπανσεις. Aristot.

9. The language of truth is simple,

Απλυς ὁ μυθος ἡ αληθεια εφυν. Eurip.

10. The whole earth is the sepulchre of illustrious men,

Ανηρ επιφανης πας γη ταφος. Thucyd.

11. In the generality of men, the investigation of truth is not patient of labour,

Αταλαιπωρος οἱ πολλοι ἡ ζητησις ἡ αληθεια. Thucyd.

XII. The Genitive Case of a Substantive is often put alone, the former Substantive being understood.

1. Phocion the son of Phocus,

Φωκιων ὁ Φωκος. Ælian.

2. The son of Sophroniscus,

Ὁ Σωφρονισκος. Ælian.

3. Olympias the mother of Alexander,

Ολυμπιας ἡ Αλεξανδρος. Ælian.

4. O unhappy woman, and daughter of an unhappy father,

Ω δυσηνος, και δυσηνος πατηρ. Soph.

5. My rich father's,

Αφνειος πατηρ. Hom.

XIII. The

XIII. The Genitive Case is often put Elliptically, ἕνεκα or χαριν being understood.

1. Angry on account of this fraud,
   Ἡ απατη κοτεων. Hom.
2. I commend you for your love of music,
   Επαινω ἡ φιλομεσια. Lucian.
3. Calling you happy, because of the power of your words,
   Ευδαιμονιζοντες σε ὁ λογος ἡ δυναμις. Luc.
4. Angry on account of the murder (of Antigone),
   Μηνισας φονος. Soph.
5. I commend you for your prudence, but hate you for your timidity,
   Ζηλω σε ὁ νες, ἡ δε δειλια συγῶ. Soph.
6. Crying on account of some calamity,
   Δακρυοντα συμφορα τις. Eurip.

XIV. The Genitive Case is also put Elliptically, some case of the word τις or εἰς with the Preposition εκ or εξ being understood.

1. He ordered them to spread some of the Median carpets under him,
   Ὁ Μηδικος πιλος ὑποβαλλειν εκελευσα. Xen.
2. He married one of the daughters of Adrastus,
   Αδρασος δ' εγημα θυγατηρ. Hom.
3. They put in some of the sacred money,
   Ενεβαλον τα ἱερα χρηματα. Xen.
4. That I may drink some of the sacred blood,
   Αἱμα οφρα πιω. Hom.
5. One comes bringing some of my sheep,
   Τις ἡκω, το προβατον φερων. Xen.
6. They laid waste some of the land,
   Ἡ γη ετεμον. Thucyd.

7. He

7. He himself wished to be one of those that remained,
   Αυτος ηθελον ὁ μενων ειναι. Thucyd.
8. Are not you, forsooth, one of those men?
   Ου δηπυ συ ειμι ὁ τοιυτος ανθρωπος;

XV. A Genitive Case is often put after an Adjective of the Neuter Gender: which Genitive Case is the latter of two substantives, the former substantive being understood.

1. They were come to that degree of insatiability,
   Εις τυτο απληστια ηλθον. Isocr.
2. He came to that degree of magnanimity,
   Εκεινος εις τοσυτο μεγαλοφροσυνη ηλθον. Isocr.
3. He came to that degree of insolence,
   Εις τοσυτον ηλθον ὑπερηφανεια. Isocr.
4. I am come to that degree of ignorance,
   Εγω εις τοσυτον αμαθια ἡκω. Plato.
5. I never thought that he would have come to that degree of boldness,
   Ουκ αν ποτ' αυτος εις τοσυτον τολμη ἡγησαμην αφικομην. Lysias.
6. That which is the most perfect part of philosophy,
   Το κρατιστον ἡ φιλοσοφια.
7. The rest of the day,
   Το λοιπον ἡ ἡμερα. Xen.
8. The most useful part of the day,
   Ἡ ἡμερα το χρησιμωτατον. Xen.
9. Being turned to the most useful counsel, or way of thinking,
   Προς το κερδιστον τραπεις γνωμην. Soph.
10. At that hour or time,
    Κατ' εκεινος ἡ ὡρα. Polyæn.

11. They

11. They were advanced to great power,
Επι μεγας (acc. c.) εχωρησα δυναμις. Thucyd.
12. In discordancy of opinion there are also differences of actions,
Εν το διαλλασσων ἡ γνωμη και ἡ διαφορη το εργον καθισταμαι. Thucyd.

XVI. Two Substantives, relating to the same thing, are both put in the same case.

1. O king Agamemnon,
Αγαμεμνων αναξ. Eurip.
2. Hath one Calchas a prophet returned from Troy?
Καλχας τις ηλθον μαντις εκ Τροια παλιν; Eurip.
3. Cyaxares the son of Astyages,
Κυαξαρης ὁ παις ὁ Αστυαγης. Xen.
4. Anticlea the daughter of the magnanimous Autolycus,
Αυτολυκος Θυγατηρ μεγαλητωρ Αντικλεια. Hom.

XVII. Adjectives which signify desire, knowledge, memory, ignorance, fulness, privation, plenty, want, worth, condemnation, acquitting, difference; govern a genitive case.

1. Places of exercise full of men,
Γυμνασιον μεστος ανηρ. Xen.
2. It is probable that all things are full of good hopes,
Εικος πας μεστος ελπις αγαθος ειμι. Xen.
3. Works worthy of the highest value,
Εργον πλειστος αξιος. Xen.
4. Not blameable for imprudence,
Αναιτιος αφροσυνη. Xen.
5. Every speech is futile, which is destitute of actions,
Απας μεν ειμι λογος ματαιος, πραξις αμοιρος γενομενος. Demosth.

6. Experienced in many wars,
   Πολλος πολεμος εμπειρος. Thucyd.
7. They fled, being ignorant of the passes,
   Εφυγον απειρος ων ἡ διοδος. Thucyd.
8. A life which tastes not of evils,
   Κακος αγευστος αιων. Soph.
9. To be deserving of blame and condemnation,
   Αξιος μεμψις ειμι, και κατηγορια. Demosth.
10. O Trojans, insatiable in the dreadful fight,
   Τρωες δεινος απορητος αὖτη. Hom.
11. We are by no means unskilled in fight,
   Ουτοι μαχη αδαημων. Hom.
12. Alas! our houses are destitute of friends, but full of assassins,
   Ιω στεγη φιλος ερημος, οἱ δ' απολλυντες πλεος. Soph.
13. I say that those chiefly are worthy of praise, who being nothing from the beginning, nevertheless have advanced themselves to a high station, being thought worthy of command,
   Φημι ἑτος μαλιστα επαινος αξιος ειμι, ὁσος το μηδεν εξ αρχη ων, ὁμως επι μεγα προεχωρησα, αξιος δοξας αρχη. Lucian.
14. You shall live without experiencing troublesome things,
   Τα χαλεπα απειρος διαβιωσομαι. Xen.

XVIII. Nouns partitive, or such as are used partitively; Adjectives of the Comparative and Superlative degree so taken; Indefinites; Interrogatives, and certain Nouns of Number, have a genitive case after them.

1. Who of you will tell?
   Τις συ φρασεια αν; Soph.
2. The only one of mortals,
   Μονος βροτος. Soph.

3. The

3. The most beautiful of rivers,
Καλλιστος ποταμος. Hom.
4. Each of those who were present said,
Ἑκαστος ὁ παρων ελεγον. Ælian.
5. The noblest of his exploits,
Τα καλλιστα το εργον. Isocr.
6. The first of the Athenians,
Πρωτος Αθηναιος. Ælian.
7. Every one of mortal men will declare,
Πας τις ἐξερῶ βροτῶν. Soph.
8. The chief of the immortal Gods,
Αθανατος τον αριστον. Theocr.
9. He is the most excellent of men,
Ὁ προφερεστατος ανηρ. Theocr.
10. The younger of the men,
Οἱ νεωτεροι ανθρωπων. Isocr.
11. No one of mortals is a happy man,
Θνητος ουδεις ειμι ευδαιμων ανηρ. Eurip.
12. The greatest of evils,
Μεγιστος το κακον. Plato.
13. O most grievous of all sights,
Ω το ἁπαν θεαμα αλγιστον. Soph.
14. In each of the cities,
Εν ἑκατερος ἡ πολις. (dual.) Isocr.

XIX. Comparative Adjectives, which admit the word *Than* after them in English, take a Genitive Case,

1. An honourable death is more eligible than a base life,
Αἱρετωτερος καλος θανατος ὁ αισχρος βιος. Xen.
2. There is no greater evil than anarchy,
Αναρχια μειζον ουκ ειμι κακον. Soph.
3. Poetry is a thing more philosophical and serious than History,
Φιλοσοφωτερος και σπουδαιοτερος ποιησις ἱστορια ειμι. Aristot.

4. What is dearer to good men than venerable parents?

Τι φιλτερος κεδνος τοκευς αγαθω; Pind.

5. From whose tongue also flowed a voice sweeter than honey,

Ὁ και απο γλωσσα μελι γλυκιων ρεεν αυδη. Hom.

6. If these things are just, they are better than wise things,

Ει δικαιος, τα σοφα χρεισσω τοδε. Soph.

7. Nothing is more odious than bad counsel,

Βελη κακης ειμι εχθιων κακω. Soph.

8. Nothing is more daring than unskilfulness,

Ουκ ειμι αιολα κακης τολμηροτερω. Menand.

9. The possession of virtue is more excellent than wealth, and more useful than noble birth,

Ἡ αρετη κτησις πλυτος κρειττων, χρησιμωτερος δε ευγενεια ειμι. Isocr.

10. Nothing is more useful than silence,

Ουθεις σιωπη ειμι χρησιμωτερω. Menand.

11. Death is more tolerable than tyranny,

Πεπαιτερος μοιρα ἡ τυραννις. Æschyl.

12. There is not indeed any city more wretched, than one which is oppressed by tyranny; nor more happy, than one which is governed by regal power,

Τυραννουμενος μεν ουκ ειμι πολις αθλιωτερος, Βασιλευομενος δε κκ ευδαιμονεστερος. Plato.

XX. The word that implies the measure of excess, and has the sign *By* before it in English, is put in the dative case, after Adjectives of the Comparative and Superlative degrees.

1. If the one is inferior by little,

Ἡ ὁ ἑτερος ω ὑποδεεστερος ολιγος. Herodot.

2. If the one is more ignoble by much,

Ἡ πολλος ω ἑτερος αγενεστερος. Herodot.

3. By

3. By far the best men,
   Ανθρωπος μακρος αριστος. Herodot.
4. A wall, not weaker than the other wall, by much,
   Τειχος ου πολλος ασθενεστερος το ἑτερος τειχος. Herodot.
5. A royal cubit is greater than a common cubit, by three fingers,
   Ὁ βασιληϊος πηχυς ὁ μετριος ειμι πηχυς μειζων τρεις δακτυλος. Herodot.
6. By so much is justice better than riches,
   Τοσουτος κρειττων δικαιοσυνη χρημα. Isocr.

XXI. Adjectives signifying advantage, disadvantage, likeness, unlikeness, trust, obedience, clearness, decency, facility, affection, nearness, equality, or the contraries to any of these things; and Verbal Adjectives, govern a dative case.

1. It will be serviceable to us,
   Εγω εσομαι χρησιμος. Xen.
2. There is nothing either so serviceable or becoming to men, as order,
   Ειμι ουδεις οὑτως ουδ' ευχρηστος ουτε καλος ανθρωπος, ὡς ἡ ταξις. Xen.
3. You are faithful to my wife, and to my family,
   Πιστος γαρ αλοχος, οἱ τ' εμοι δομοι ειμι. Eurip.
4. Every tyrant is inimical to liberty, and an adversary to laws,
   Τυραννος ἁπας εχθρος ελευθερια, και νομος εναντιος. Demosth.
5. The people of the Greeks shouted, relying on the augury,
   Ιαχον λαος Αχαιοι, θαρσυνος οιωνος. Hom.
6. A dreadful sword, like lightning,
   Δεινος αορ, εικελος αστεροπη. Hom.

7. No

7. No one is equal to you,
   Συ ουδεις ισος. Ælian.
8. Gods inimical to themselves, friendly to him,
   Θεους εχθρους εαυτου, αυτος φιλος. Ælian.
9. One while like to a poor man, but another while to a young man,
   Αλλοτε μεν πτωχος εναλιγκιον, αλλοτε δ' αυτε
   Ανηρ νεος. Hom.
10. A thing easy to the Gods,
    Ῥηϊδιος δε θεος. Hom.
11. A word easy for you to understand,
    Ῥηϊδιος τυ επος. Hom.
12. To the generous, every thing base is detestable,
    Ὁ γενναιος το αισχρος εχθρος. Soph.
13. Who are friends to an unfortunate man?
    Φιλος γαρ ειμι ανηρ δυστυχης τις; Eurip.
14. A thing to be wished for by every liberal man,
    Ελευθερος ανηρ ευκτον. Xen.
15. All things are expugnable to care and labour,
    Ἁλωτος γιγνετ' επιμελεια και πονος
    Ἁπας.—— Menand.
16. All things are spoken, and all daringly undertaken by him,
    Ειμι εκεινος πας λεκτος, πας δε
    Τολμητος. Soph.

XXII. A Dative Case, governed of Συν understood, is found after the Pronoun Adjective Αυτος, when it signifies "*The same.*"

1. The same garments with him,
   Εσθημα εκεινος το αυτο. Soph.
2. The same pursuits with them,
   Των αυτων εκεινος επιτηδευμάτων. Isocr.
3. In the same honours with you,
   Εν ᾗ αυτος συ τιμη. Isocr.

4. The

4. The same actions with them,
   Των αυτων εργων εκεινος. Isoer.
5. Unless any one hath been born from the same (ancestors) with him,
   Πλην ει τις απο ὁ αυτος εκεινος γεγονα. Isocr.
6. Being come to the very same supreme power with you (pl.),
   Παρελθεσιν εις ἡ δυναστεια ἡ αυτη αὐτη συ. Demost.
7. The same opinion with me,
   Την αυτην γνωμην εγω. Isocr.
8. To suffer the same things with the most senseless of brute animals,
   Τ' αυτα πασχειν τα αφρονεστατα το θηριον. Xen.
9. In one respect Sophocles must be an imitator the same with Homer (i.e. after Homer's manner); but in another, the same with Aristophanes,
   Τῃ μεν ὁ αυτῷ αν ειην μιμητης Ὁμηρῳ Σοφοκλης· τῃ δε Αριστοφανης. Aristot.
10. I am in a state of suspense, in the same danger with the most abject,
    Εν ὁ αυτος κινδυνος φαυλοτατος αιωρεῖμαι. Thuc.

XXIII. Adjectives take after them an Accusative Case, which is governed of Κατα understood.

1. In form the most beautiful, in disposition the most humane,
   Ειδος καλλιστος, ψυχη φιλανθρωποτατος. Xen.
2. We provide, that our citizens may be brave in their minds, and strong in their bodies,
   Προνοεω, ὁπως ὁ πολιτης αγαθος μεν ἡ ψυχη, ισχυρος δε το σωμα γιγνοιμην. Lucian.
3. He was like to Jove that delights in thunder, as to his eyes and head; but to Mars in his belt, and to Neptune in his breast,
   Ομμα και κεφαλη ἰκελος Ζευς τερπικεραυνος,
   Αρης δε ζωνη, στερνον δε Ποσειδαων. Hom.

4. So

4. So many men in number,
   Τοσετος το πληθος. Isocr.
5. Ulysses, equal to Jupiter in counsel,
   Οδυσσηα, Ζευς μητις αταλαντος. Hom.
6. She is not inferior, neither in shape, nor in stature, nor understanding, nor at all in works,
   Ου ειμι χερειων
   Ου δεμας, ουδε φυη, ετ' αρ' φρενες, ετε τι εργον. Hom.
7. Endeavour to be in your body fond of labour, in your mind fond of wisdom,
   Πειραομαι το μεν σωμα ειναι φιλοπονος, ἡ δε ψυχη φιλοσοφος. Isocr.

XXIV. Verbs, which signify Being; Verbs of Gesture; and Verbs Passive of Calling, take after them a Nominative Case.

1. Leave public concerns, not more rich, but more honoured,
   Εκ κοινος επιμελεια απαλλαττομαι, μη πλεσιος, αλλ' ενδοξος. Isocr.
2. Small changes have been oftentimes the causes of great evil,
   Πολλακις μικρος μεταστασις μεγας κακον αιτια γεγονα. Isocr.
3. He went silent by the shore,
   Βην δ' ακεων παρα θιν. Hom.
4. He was a god amongst men,
   Ην θεος εν ανθρωπος. Isocr.
5. Wealth is the minister of vice rather than of virtue,
   Πλετος κακια μαλλον η καλοκἀγαθια ὑπηρετης ειμι. Isocr.
6. If thou art fond of learning, thou wilt be learned in many things,
   Εαν ω φιλομαθης, εσομαι πολυμαθης. Isocr.

7. The

7. The image was called Truth,
Εκαλεομην αγαλμα Αληθεια. Ælian.
8. Goodness with prudence is the greatest good,
Μεγιστος αγαθον ειμι μετα νες χρησοτης. Menand.
9. I came an assistant to the Greeks,
Εβαν Δαναοι αρωγος. Soph.
10. Wealth is the cloak of many evils,
Πλουτος δε πολλος επικαλυμμ' ειμι κακος. Menand.
11. Virtue, as it seems, must be both a certain sanity, and beauty, and good habit of the soul: but vice, both a disease, and turpitude, and infirmity,
Αρετη μεν, ως εοικεν, ὑγιεια τε τις αν ειην, και καλλος, και ευεξια ψυχη· κακια δε, νοσος τε και αισχος, και ασθενεια. Plato.
12. The form of government is the nurse of men: a good form, of virtuous men; but the contrary form, of wicked men,
Πολιτεια τροφη ανθρωπος ειμι· καλος μεν, αγαθος· ἡ δε εναντιος, κακος. Plato.
13. All knowledge, when separated from justice and from every other virtue, appears to be cunning, and not wisdom,
Πας επιστημη χωριζομενος δικαιοσυνη (gen. c.) και ἡ αλλος αρετη, πανουργια, ου σοφια φαινομαι. Plato.

XXV. When the Verb Ακουω signifies "*to be called*," it takes a Nominative Case after it.

1. I shall be called full of compassion,
Ακουσομαι οικτος πλεως. Soph.
2. Neither shall I be called base,
Ουτ' ακουσομαι κακος. Soph.
3. That you may be called good,
Οφρα εσθλος ακουσω. Theocr.

XXVI.

XXVI. A Nominative Case is put after some other Verbs also by Attraction.

1. Having considered it, I found I could not compass this thing in any other manner,
   Σκοπησαμενος ευρισκον εδαμως αν αλλως ἑτος διαπραξαμενος. Isocr.
2. When they know they are distrusted,
   Επειδαν γνω απιστεμενος. Xen.
3. I (Tecmessa) perceive that I have been deceived,
   Εγνωκα ηπατημενος. Soph.
4. Since we are conscious to ourselves, that beginning from boys we have been practisers of virtuous and good actions, let us go against the enemies,
   Επειπερ συνισμεν αυτος, απο παις αρξαμενος ασκητης ων το καλον κ' αγαθον εργον, ιω επι τες πολεμιες. Xen.
5. I am such a one as you may see me,
   Τοιος δ', οἷος ὁραω. Theocr.
6. The Athenians perceived that they were not sent away on any good account,
   Ὁ δ' Αθηναιος εγνων εκ εφ' ὁ (dat. c.) βελτιων λογος αποπεμπομενος. Thucyd.
7. For he perceived himself to be near evils,
   Κακος γαρ εγγυς ων εμανθανον. Eurip.

XXVII. The Verbs ειμι, τυγχανω, ὑπαρχω, γινομαι, κυρω and εχω, are often elegantly used with participles put after them, to express what the Latins would render by some tense of a single verb.

1. Through my means you have preserved it,
   Ἐξ εγω εχω σωσας. Soph.
2. You shall give in exchange,
   Αντιδες εσομαι. Soph.
3. Because thou hast cast down,
   Ανθ' ὧν εχω βαλων. Soph.

4. Wretch

4. Wretch that I am; I have discovered it,
   Εχω μαθων δειλαιος. Soph.
5. They say that the good Creon hath proclaimed such things,
   Τοιαυτα φημι ὁ αγαθος Κρεων κηρυξας εχω. Soph.
6. By chance he was near,
   Ετυχον πλησιον ων. Lucian.
7. He hath accomplished,
   Εχω περανας. Soph.
8. Be now silent standing there, and remain where thou art,
   Σιγαω νυν ἑστως, και μενω ὡς κυρω εχων. Soph.
9. Not even though you hate him,
   Ουδ' εαν μισῶν κυρω. (subj. m.) Soph.
10. If there chanced to be any son,
    Ει τις τυγχανω εων παις. Herodot.
11. To which (speakers) they themselves are near,
    Ὁς εγγυς αυτος τυγχανω ων. Isocr.
12. Thus they have distributed,
    Οὑτως διειληφως ειμι. Plato.
13. By chance they were celebrating,
    Ὁ ετυχον αγων. Thucyd.
14. Her husband did not chance to be in the camp,
    Ὁ ανηρ αυτη εκ ετυχον εν το στρατοπεδῳ ων. Xen.
15. Insult me. For now (Clytemnestra) you are prosperous,
    Ὑβριζω, νυν γαρ ευτυχων τυγχανω. Soph.
16. By chance I was sacrificing,
    Θυων εκυρον. Soph.
17. You will have benefited,
    Εσομαι ωφεληκως. Lucian.
18. We shall have thought,
    Εσομαι εγνωκως. Demosth.

XXVIII. Verbs that imply beginning, ending, desiring, being in want of any thing, abstaining from, admiring,

admiring, despising, attaining to, differing from, excelling, commanding, forbidding, filling, sparing, partaking, remembering, forgetting, regarding or neglecting, enjoying, buying, selling, accusing, pardoning, condemning, duty, possession, verbs of sense, and of distance, govern a genitive case.

1. For it would not be right, if because a man were perfectly good, he should not on that account even obtain smaller praises,

   Ου γαρ αν καλως εχοιμι, ει ὁτι τελεως ανηρ αγαθος εγενομην, δια ούτος ουδε μειων αν τυγχανοιμι επαινος. Xen.

2. They are not the first among the second, but they are the chief of the chief,

   Ου δευτερος πρωτευω, αλλ' ἡγεμων ἡγεμονευω. Xen.

3. The kings have never desired greater advantages,

   Ὁ βασιλευς ουδεπωποτε μειζων ωρεχθην. Xen.

4. He loved all things which were virtuous,

   Πας ὁ καλος ηραον. Xen.

5. All the pleasures which have the dominion over many men,

   Ὁσος ἡδονη πολλος κρατεω ανθρωπος. Xen.

6. He thought that he ought to abstain from drunkenness, in the same manner as from madness; and from unseasonable meats, in the same manner as from sloth,

   Μεθη μεν αποσχεσθαι ὁμοιως ωομην χρηναι και μανια, σιτος δ' ὑπερ καιρον ὁμοιως ὡς και αργια. Xen.

7. He shrunk not from labours, he withdrew not from dangers, he spared not riches,

   Ου πονος ὑφιεμην, ου κινδυνος αφισταμην, ου χρημα εφειδομην. Xen.

8. Leave war and fight,

   Εικω πολεμος και δηϊοτης. Hom.

9. He

9. He is senseless who forgets his parents,
Νηπιος ὁστις γονευς επιλαθομαι. Soph.
10. It is the part of a general,
Αρχων ειμι. Xen.
11. To pay attention to our friends,
Φιλος επιμελεομαι. Xen.
12. Have you forgot those things?
Εκεινος επελαθομην; Xen.
13. He often remembered the time spent in his madness,
Εμεμνημην πολλακις ἡ εν μανια διατριβη. Ælian.
14. Nor did their mind at all want a feast equally divided,
Ουδε τι θυμος εδευομην δαϊς ειϊσος. Hom.
15. If there are Gods, you truly, being a just man, shall obtain good rewards,
Ει δ' ειμι θεος, δικαιος ων ανηρ συ γε
Εσθλος κυρησω. Eurip.
16. You may enjoy the fruits of our pernicious stratagem,
Καπορῥαφιη αλεγεινος επαυρηαι. Hom.
17. Command thyself not less than others also,
Αρχω σεαυτε μηδεν ἡττον ἡ και οἱ αλλοι. Isocr.
18. Enjoy thy present good things as a mortal, but be careful of thy possessions as if thou wert immortal,
Απολαυω μεν τα παροντα αγαθα ὡς θνητος, επιμελομαι δε τα ὑπαρχοντα ὡς αθανατος. Isocr.
19. They did not neglect things of the public,
Ουκ ωλιγορεον ὁ κοινος. Isocr.
20. They within having heard the tumult, run out,
Αισθομενος ὁ ενδον ὁ θορυβος εκθεω. Xen.
21. Do you listen to my words,
Συ δ' εμοι μυθοι επηκουσα. Soph.
22. There is not any city which is the property of one man only,
Πολις γαρ ουκ ειμι ὁσις ανηρ ειμι εἱς. Soph.

23. To

23. To partake of those diseases which happen during that age,
Το νοσημα μετασχειν το δια ἑτος την ἡλικιαν γινομενος. Isocr.
24. He that labours, requires rest,
Ὁ πονων δεομαι ἡ αναπαυσις. Aristot.
25. Neither did he fail of having this,
Ουδε ἑτος διημαρτον. Isocr.
26. It behoves you not to be content, unless you much excel others,
Χρη δε με αγαπαω, ει μη πολυ διοισω αλλος. Isocr.
27. He filled them with courage,
Ενεπλησα φρονημα. Xen.
28. Thinking it a greater loss to be deprived of friends, than of riches,
Μειζω ζημιαν ἡγεμενος φιλος η χρημα στερισκομαι. Xen.
29. He thought that the Gods take care of men,
Επιμελεομαι θεος ενομιζον ανθρωπος. Xen.
30. To despise the established form of government,
Καταφρονειν ἡ καθεστωσα πολιτεια. Xen.
31. Ignorance differs from madness,
Διαφερω μανια αμαθια. Xen.
32. It is ordained, that he who is elder should take the lead both, in every action and word,
Νομιζομαι, ὁ πρεσβυτερος ἡγεομαι πας ἀ, εργον και λογος. Xen.
33. No one ever either saw Socrates doing, or heard him saying, any thing ungodly or impious,
Ουδεις πωποτε Σωκρατης ειδεν ασεβες ειδε ανοσιον ειτε πραττων ειδον, ειτε λεγων ηκουσα. Xen.
34. I touched the sword,
Ἡψαμην εγω ξιφος. Eurip.
35. I have tasted of infinite troubles,
Πονος μυριος εγευσαμην. Eurip.

XXIX.

XXIX. An Accusative Case is put after some verbs of sense, by Attic and other writers.

1. I hear these things,
   Ακουω ταυτος. Herod.
2. I have seen these Tragedians and Comedians,
   Ειδον ὁ Τραγωδος και Κωμωδος. Lucian.
3. Every one loves his own work,
   Πας το οικειος εργον αγαπαω. Aristot.
4. I heard all things,
   Ηκροωμην ἁπας. Lucian.
5. A horse flees from a camel, and bears not either to see its form, or smell its scent,
   Καμηλον ἱππος φοβεομαι, και ουκ ανεχομαι ουτε ἡ ιδεη αυτος ὁρεων, ουτε ἡ οδμη οσφραινομενος. Herod.
6. Having heard this oracle,
   Ακουσας ἡ μαντεια. Xen.

XXX. Sometimes the Genitive; sometimes the Dative; sometimes the Accusative Case is put absolute.

By the term *absolute* is meant *independent*. But in reality* no word is put independently of another, either

* Brunck in his note on Soph. Ant. v. 260. and Schutz on Æsch. Pers. v. 120. allude to passages in which they suppose Nominative Cases are absolute. Such expressions, however, are only Elliptical. Either by inserting some part of the Verb ειμι, or by resolving a particle into its verb with ὁτι, ὁτε, or ὁταν; or by supplying a word from the context with which the Nominative may be put in apposition; such apparent Nominatives absolute may be explained, and an account be given of them. To speak philosophically:—The Nominative Case is the Idea first falling from the Mind. But no discursive Mind throws out one Idea without connecting it with some other to follow. Again; the Nominative Case is as the Agent. But every Agent must proceed to act, or it is no Agent. The Nominative Case therefore, on these two principles, must lead to some Verb, either directly, or by implication.

either expressed, or understood. Those which, in the following examples, appear to be so placed, are governed of some preposition understood.

Genitive.

1. The sun rising,
   Ἡλιος τελλων. Soph.
2. Many men having been destroyed,
   Πολλος ανθρωπος διαφθαρεις. Isocr.
3. The city having been unfortunate,
   Δυστυχησας η πολις. Isocr.
4. When the Lacedæmonians and their allies were consulting,
   Βουλευομενος Λακεδαιμονιος και ὁ Συμμαχος. Xen.
5. This action having been done at Platea, and the treaties having been openly broken,
   Γεγενημενος δε το εν Πλαταιαι εργον, και λελυμενος λαμπρως ἡ σπονδη. Thucyd.

Dative. *

1. Which things having been done,
   Ἁ γενομενα. Isocr.
2. At the close of the year,
   Παριων ενιαυτος. Xen.
3. As Jesus passed forth from thence,
   Παραγων εκειθεν ὁ Ιησους. St. Matt.
4. Whilst the Corcyræans were pitching their camp, the twenty ships sailed down,
   Κερκυραιος στρατοπεδευομενος ἡ εικοσι νηυς κατεπλεον. Thucyd.
5. We rejoice that you are returned,
   Συ νοστησας εχαρην. Hom.

* The three first examples of Dative Cases absolute are all taken from the Port-Royal Greek Grammar.

Accusative

Accusative

Used particularly by the Attics.

1. It being an uncertain thing, when any other person making an incursion, would take away the fruits of their labours,.

   Αδηλος ων οποτε τις επελθων αλλος αφαιρησομαι. Thucyd.

2. Nothing certain being determined on,

   Κυρωθεις αδεις. Thucyd.

3. My children having appeared who were not expected,

   Τεκνον εκφανεις αελπτος. Soph.

4. There being three garrisons of the Assyrians,

   Τρεις ων οἱ Ασσυριοι φρουριον. Xen.

5. As if it were an easy thing for them,

   Ὡς ἑτοιμος οὐ ων. Plat.

6. Three spies of the Carthaginians having been apprehended,

   Κατασκοπος Καρχηδονιος τρεις συλληφθεις. Polyæn.

7. When Crassus was retreating with great loss,

   Κρασσος μετα πολλος ηττα αναχωρῶν. Polyæn.

8. It having been determined on to engage in a sea fight,

   Δοξας (neut. part.) διαναυμαχεω. Thucyd.

9. When it was in their power to have subdued all things in Sicily,

   Εξων (neut. part.) το εν Σικελια κατεστρεψαμην. Thucyd.

XXXI. All Verbs put acquisitively, Verbs of following, contending, praying, using, rejoicing, helping, pleasing, profiting, giving, reproving, meeting, agreeing, discoursing, envying, obeying, resisting, trusting, govern a Dative Case.

1. Abolishing all those things in which slaves are subservient to their masters, he enjoined only those things in which free men obey their magistrates,

   Αφαιρων ὁσα δουλος δεσποτης ὑπηρετεω, προσεταττον ὁσα ελευθερος αρχων πειθομαι. Xen.

2. To assist his country,

   Βοηθεω ἡ πατρις. Xen.

3. But even he, having trusted to the treaties of Agesilaus, came to the camp,

   Αγησιλαος δε και ὁτος ἡ σπονδη πιστευσας, εις το στρατοπεδον ηλθον. Xen.

4. He did not use sleep as a thing that had dominion over him, but as a thing governed by his business,

   Ου μην ὑπνος γε δεσποτης, αλλ' αρχομενος ὑφ' αἱ πραξεις εχρημην. Xen.

5. To live basely is base to those who are nobly born,

   Ζαω αισχρος αισχρως ὁ καλως πεφυκως. Soph.

6. I will not disobey your words,

   Ουκ απιθησω ὁ σος μυθος. Soph.

7. He assisted his friends,

   Οἱ φιλοι εβοηθησα. Isocr.

8. There are many advantages to you, i. e. ye have many advantages,

   Πολλος πλεονεκτημα συ ὑπαρχω. Demosth.

9. To yield to misfortune,

   Εικω κακον. Soph.

10. Every man labours for his own interest,

    Πας ανηρ αὑτε πονεω. Soph.

11. They sacrifice both to the sun, and to the moon, and earth, and fire, and water, and winds,

    Θυω δε ἡλιος τε και σεληνη, και γη, και πυρ, και ὑδωρ, και ανεμος. Herodot.

12. They use not libation, nor pipe, nor chaplets, nor salt cakes,

Ου σπονδη χρεωνται, ουκι αυλος, ου στεμμα, ουκι ιλαι. Herodot.

13. Let us all follow Hector,

Ἕκτωρ πας επωμαι. Hom.

14. For neither was Lycurgus long lived, who contended with the immortal Gods,

Ουδε γαρ ουδε Λυκουργος δην ην, ὁς ῥα θεος περ ανιος εριζον. Hom.

15. I blame your husband,

Μεμφομαι ποσις σος. Eurip.

16. The Gods give to men not one of the good and admirable things which exist, without labour and study,

Τα οντα αγαθα και καλα ουδεν ανευ πονος κ', επιμελεια θεοι διδοασιν ανθρωπος. Xen.

17. All multitude, and all wealth, yields to valour,

Πας πληθος και πας πλουτος αρετη ὑπεικω. Plato.

18. Out of the greatest dangers arise the greatest honours, both to a city, and to a private individual,

Εξ ὁ μεγιστος κινδυνος και πολις και ιδιωτης μεγιστος τιμη περιγιγνομαι. Thucyd.

19. For neither doth wealth confer dignity on the possessor, if joined with baseness of mind: (for such a man is rich for another, and not for himself:) nor do beauty and strength of body, when united in the coward and base person, appear ornamental, but disgraceful,

Ουτε γαρ πλουτος καλλος φερω ὁ κεκτημενος μετ' ανανδρια· (αλλος γαρ ὁ τοιουτος πλουτεω και ουχ ἑαυτου·) ουτε σωμα καλλος και ισχυς δειλος και κακος ξυνοικῶν, πρεπων φαινομαι, αλλ' απρεπης. Plato.

20. Whom can a city please, without laws?

Τις αν πολις αρεσκοιμι, ανευ νομος; Plato.

XXXII. All Verbs and Adjectives take after them a Dative Case, which signifies the cause, instrument, or manner of an Action.

1. On account of your old age, and long time of absence,

   Γηρας και μακρος χρονος. Soph.

2. It was his country by nature,

   Ην φυσις πατρις. Isocr.

3. It is necessary to restrain them by deed and actions, not by words,

   Εργον κωλυω και πραξις, ουχι λογος δεον. Demosth.

4. Both by her hands, and by filthy living, and by all evils,

   Και χειρ, και λυμαι, και πας κακος. Soph.

5. He subdues by his stratagems,

   Κρατεω μηχανη. Soph.

6. He struck a panic by his contrivance and art,

   Φοβον ενεβαλον σοφια και τεχνη. Polyæn.

7. Sacrifice to God, being splendid not so much in garments, as in heart,

   Θεος θυω, μη λαμπρος ων ἡ χλαμυς, ὡς ἡ καρδια. Menand.

8. Useful neither in speech, nor in action,

   Μητε λογος, μητε εργον ωφελιμος. Xen.

9. Men live, as Gods, excelling in nature, and body, and mind,

   Ὡσπερ θεος, ανθρωπος βιοτευω, φυσις, και το σωμα, και ἡ ψυχη, κρατιστευων. Xen.

10. It behoves us to think these things concerning God, who is in power most strong, in beauty most admirable, in life immortal, in virtue most excellent,

    Ταυτα χρη περι Θεος διανοεισθαι, δυναμις μεν ων ισχυρος, καλλος δε ευπρεπης, ζωη δε αθανατος, αρετη δε αριστος. Aristot.

11. They thought that we should perish by want of command and want of order,

    Αναρχια αν και αταξια ενομιζον εγω απωλομην. Xen.

12. Whatever virtues are said to be amongst men, you

you will find, upon consideration, that they all are improved both by discipline and study,

Ὁσος εν ανθρωπος αρετη λεγομαι, σκοπῦμενος πας μαθησις τε και μελετη αυξανομενος. Xen.

13. Our bodies are formed by nature to be improved by proportionate labours, and our mind by serious discourses,

Το μεν σωμα ὁ συμμετρος πονος, ἡ δε ψυχη ὁ σπεδαιος λογος αυξομαι πεφυκα (sing. n.) Isocr.

14. God is pleased by just works,

Ὁ γαρ Θεος γ' εργον δικαιος ἡδομαι. Menand.

XXXIII. Verbs transitive have an Accusative Case after them.

1. Fear God, honour your parents, reverence your friends,

Θεος φοβεομαι, γονευς τιμαω, φιλος αισχυνομαι. Isoc.

2. If any one should cast out the love of glory from life, what good thing would there be any longer to us; or who would desire to do any thing conspicuous?

Ειγε τις ὁ ἡ ευκλεια ερως εκβαλοιμι εξ ὁ βιος, τις αν ετι αγαθος γενοιμην, η τις αν τις λαμπρος εργασασθαι επιθυμησεια; Lucian.

3. It is necessary to men to bear the misfortunes given them from the Gods,

Ανθρωπος ἡ μεν εκ Θεος
Τυχη δοθεις ειμι αναγκαιον φερω. Soph.

4. Evil communications corrupt good manners,

Φθειρω ηθος χρηστος ὁμιλια κακος. Menand.

5. No one being good does a bad action,

Ουθεις πονηρος πραγμα χρηστος ων, ποιεω. Menand.

6. They who worship God, have good hopes for safety,

Ὁ γαρ Θεος σεβων ελπις καλος
Εχω εις σωτηρια. Philemon.

7. Com-

7. Comparisons make friends to be enemies,

Εχθρος ποιεω ὁ φιλος ἡ συγκρισις. Philemon.

8. All things whatsoever an angry man does, these you will afterwards find to have been wrong,

Ἁπας ὁσος οργιζομενος ανθρωπος ποιεω,
Οὑτος ὑστερον λαθοιμι αν ἡμαρτημενος. Menand.

9. God, being nearly present, seeth thee,

Ὁ γαρ Θεος βλεπω συ, πλησιον παρων. Menand.

10. Time both degrades and raises again all human things: but the Gods love the sober-minded, and hate the evil,

Ἡμερα κλινω τε κ' αναγω παλιν
Ἁπας ὁ ανθρωπειος· ὁ δε σωφρων
Θεος φιλεω, και φυγεω ὁ κακος. Soph.

11. You will know the Deity, that he is so great in power, and such in nature, as at the same time to see all things, and to hear all things, and to be every where present,

Γνωσομαι το Θειον, ὁτι τοσουτον και τοιουτον
ειμι, ὡσθ' ἁμα παν ὁρᾶν, και παν ακουειν,
και πανταχου παρειναι. Xen.

12. Ignorance produces boldness of dispatch; but consideration, delay,

Αμαθια μεν θρασος, λογισμος δε οκνος φερω. Thuc.

13. No one can ever persuade us that there is in mankind a greater virtue than piety,

Μειζον αρετη (gen. c. as in R. XV.) μηδεις εγω ποτε
πειθω ἡ ευσεβεια ειμι ὁ θνητος γενος. Plato.

XXXIV. Verbs of teaching, asking, giving, taking away, doing good or ill to, absolving, and accusing, may take after them two accusative cases; of which, one will express the person affected; the other, intimate the thing done: or one accusative with an adverb.

1. I did

1. I did these things to this person with justice,
Εγω τετο ἑτος εποιησα συν δικη. Herodot.
2. Thebes has not taught you this evil,
Συ Θηβαι γ' ουκ επαιδευσα κακον. Soph.
3. He deprived the soldiers of their pay,
Ὁ στρατιωτης ὁ μισθος απεστερησα. Isocr.
4. I will teach you all things,
Ἁπας συ διδαξομαι. Xen.
5. I have taught you these things,
Εγω συ ἑτος εδιδαξαμην. Xen.
6. How do Priam and the sons of Priam commit such evils against you?
——Τι νυ συ Πριαμος, Πριαμος τε παις
Τοσσος κακος ῥεζω; Hom.
7. He deprived them both of life, both him, and his servant Calesius,
——Αμφω θυμος απηυρα,
Αυτος, και θεραπων Καλησιος. Hom.
8. I should have done no service either to you, or to myself,
Ουτ' αν συ ωφελησειν ηδεις, ουτ' αν εμαυτε. Plato.
9. To speak kindly to one who speaks kindly, and to do good to one who does good,
Ευ λεγειν ὁ ευ λεγων, και ευ ποιειν ὁ ευ ποιων. Xen.
10. Act not injuriously to the dead,
Μη δρασ ὁ τεθνηκως κακως. Soph.

XXXV. Every Verb may also take after it an Accusative Case of a corresponding Noun.

1. To wage war,
Πολεμος πολεμιζω. Hom.
2. Having sinned a base sin, I will endeavour to make amends for it,
——Ἡ ἁμαρτια
Αισχρος ἁμαρτων, αναλαβειν πειρασομαι. Soph.

3. Be

3. Be cautious therefore with that caution which I mention,
   Ευλαβεομαι αν ἡ ευλαβεια, ὁς εγω λεγω. Plato.
4. To have possessed a possession,
   Κτημα εκτησαμην. Plato.
5. To transact political affairs,
   Πραττω το πολιτικον πραγμα. Plato.
6. To serve a base slavery,
   Δουλευειν δουλεια αισχρος. Xen.
7. They are going their fated journey,
   Πορευομαι ἡ εἱρμαρμενη πορεια. Plato.

XXXVI. Verbs and Participles passive take after them a Genitive Case of the Agent or Doer, with the prepositions ὑπο, απο, παρα, προς, or εξ, expressed or understood.

1. For no one ever complained that he had been deprived of any thing by Agesilaus,
   Ὑπο γαρ Αγησιλαος στερομαι μεν ουδεις ουδεν πωποτε ενεκαλεσα. Xen.
2. Deprived by Ulysses, the basest of all men,
   Τητωμενος προς κακιστος Οδυσσευς. Soph.
3. Shall I be left by you (pl.) also?
   Και προς συ λειφθησομαι; Soph.
4. These things are done violently by you,
   Αλλ' εκ συ βιαζομαι τοδε. Soph.
5. They are named philosophers by us,
   Φιλοσοφος προς εγω ονομαζομαι. Lucian.
6. Being struck by fear,
   Εκπλαγεις ὑπο δεος. Ælian.
7. Impelled by the Gods,
   Προς θεος ωρμημενος. Soph.
8. Being killed by the murderous son of Achilles,
   Σφαγεις Αχιλλευς παις εκ μιαιφονος. Eurip.

9. By

9. By me all things shall be kept in silence,
Εξ εγω γε πας σιγηθησομαι. Eurip.
10. Whatever is fit to be done by God, it is impossible for man to avert,
Ὁσις δει γενεσθαι εξ ὁ Θεος, αμηχανος απετρεψα ανθρωπω. Herod.
11. Friends are prevailed upon by friends,
Φιλος (gen. c.) νικαομαι φιλος. Soph.
12. No action of any account was done by them,
Επραχθην απ' αυτος εδεις εργον αξιολογος. Thucyd.

XXXVII. Sometimes the Genitive Case of the Agent or Doer is changed into the Dative.

1. Base actions are taught by base persons,
Αισχροι γαρ αισχρον πραγμα επδιδασκομαι. Soph.
2. You would not be willing that these things should have been done by you,
Ουκ αν εθελοιμι συ ἑτος πεπραγμαι. Plato.
3. Poems, which seemed to me to have been particularly laboured by them,
Ποιηματα, ὁς εγω εδοκεον μαλιστα πεπραγματευμαι αυτος. Plato.
4. As it was often agreed upon by us even in the time antecedent to the present,
Ὡς πολλακις εγω και εν ὁ εμπροσθεν χρονος ὁμολογηθην. Plato.
5. As it was then said by us,
Ὡσπερ τοτε εγω ελεγομην. Plato.
6. Let this be named by us,
Τουτο εγω ωνομασμαι. Plato.
7. All things had been spoken by her,
Πας ειρημην αυτος. Lysias.
8. No such thing has been done by me,
Ουδεις εγωγε ειμι τοιουτον πεπραγμενος. Lysias.

9. The

9. The evil and base things which have been pursued both by this man and the brothers of this man,

Οσος κακος και αισχρος κ', ὑτος κ', ὁ ὑτος αδελφος επιτηδευμαι. Lysias.

10. The greatness of the things done by him,

Το μεγεθος εκεινος τα πεπραγμενα. Isocr.

11. Do not now dishonour the Gods, having been saved by the Gods,

Μη νυν ατιμαω Θεος, Θεος σεσωσμενος. Soph.

12. He is reproached by all the Greeks,

Κυδαζομαι ὁ πας Αργειος. Soph.

13. To lie is thought by them most base,

Αισχιστος αυτος το ψευδεσθαι νενομισμαι. Herodot.

14. Old age having quickly surprised any one whatever, must make him never wish to live over again, considering the life that has been lived by himself,

Ταχυ γε μην επιλαβων γηρας ὁσιστν, ποιησαιμι αν μηποτ' εθελησα παλιν ανεβιων, λογισαμενος βεβιωμενος ἑαυτου βιος. Plato.

XXXVIII. Passive Verbs are found with an Accusative Case after them, which is governed of Κατα understood.

1. I have been distracted in my fearful mind,

Εκτεταμαι φοβερος φρην. Soph.

2. Being smitten in her mind with the love of Jason,

Ερως Θυμος εκπλαγεις Ιασων. Eurip.

3. I am disturbed in my mind,

Ταρασσομαι φρενες. Soph.

4. I was bound about the head with a diadem,

Διαδημα ἡ κεφαλη διεδεδεμην. Lucian.

5. He was much enraged in his mind,

Μαλα Θυμος εχολωθην. Hom.

XXXIX.

XXXIX. Verbs of the Infinitive Mood are set after other Verbs, or Adjectives.

1. I have learned to have simple manners,

Εμαθον ὁ τροπος ἁπλες εχω. Eurip.

2. O king, I wish to fail by acting honourably, rather than to succeed (by acting) basely,

Βουλομαι δ' αναξ καλως

Δρῶν εξημαρτον μαλλον, η νικαω κακως. Soph.

3. A man who is about to do a great action is accustomed to delay,

Φιλεω γαρ οκνεω πραγμ' ανηρ πρασσων μεγας. Soph.

4. When any one of the Gods would hurt, not even a strong man can flee,

Ὁταν δε τις Θεος

Βλαπτη, δυναιμην αν εδ' αν ισχυων εφυγον. Soph.

5. Whosoever desires to live, let him try to conquer,

Ὁστις ζαω επιθυμεω, πειραομαι νικαω. Xen.

6. Continue to worship him only, him who is the Lord of all things, being the chief producer of them, and the Father of all, the Inventor and Creator of such good things,

Ὁ ων πας κυριος γενικωτατος

Και πατηρ, ουτος διατελεω τιμαω μονον,

Αγαθος τοιστος ευρετης και κτισωρ. Menand.

7. Think that it is fit to distrust the bad, as to trust the good,

Προσηκω ἡγεομαι ὁ πονηρος απιστεω, ὡσπερ ὁ χρηστος πιστευω. Isocr.

8. I myself, O sons of virtuous men, both exhort you now, and in the remaining time will both remind and encourage you, to strive earnestly to be as virtuous as possible,

Εγω αυτος, ω παις ανηρ αγαθος, νυν τε παρεκελευομαι, και εν λοιπος χρονος, και αναμιμνησκω, και διακελευομαι προθυμεομαι ειμι ὡς αριστος. (acc. c.) Plato.

9. We

9. We must earnestly endeavour, by whatever method one can, both by education and by pursuits, and by the sciences which we learn, to flee from Vice, and attain to its contrary,

Προθυμητεον μην, ὁπη τις δυναμαι, και δια (gen. c.) τροφη και δι' επιτηδευμα, μαθημα τε, εφυγον μεν Κακια, τεναντιον δε εἱλον. Plato.

10. Without virtue it is not easy to bear fortunate circumstances properly,

Ανευ αρετη ου ραδιος φερω εμμελως το ευτυχημα. Aristot.

11. To learn is most pleasant not only to philosophers, but to others also equally,

Μανθανω ου μονον ὁ φιλοσοφος ηδιστος, αλλα και ὁ αλλος ὁμοιως. Aristot.

XL. The Infinitive Mood is often put Elliptically, especially by the Poets, ὁρᾶ, βλεπε, σκοπει, δος, θελω, κελευω, or ευχομαι, being understood.

1. Go home, and offer sacred hecatombs to the immortal Gods,

Οικαδ' αποστειχω, ἑρδω θ' ἱερος ἑκατομβη Αθανατος θεος. Hom.

2. Say that you hear the voice of Hercules,

Φασκω δ' αυδην την Ἡρακλης κλυω. Soph.

3. Tell all these things, but be not a false messenger,

Πας τοδε ηγγειλα, μηδε ψευδαγγελος ειμι. Hom.

4. Do not retard my anger,

Μητι διατριβω ὁ εμος χολος. Hom.

5. Before a person be dead, stop, and do not call any one happy, but fortunate,

Πριν αν τελευτησω, επισχω, μηδε καλεω κω ολβιος, αλλ' ευτυχης. Herod.

6. Having driven the enemy from the ships, return again,

Εκ νηυς ελασας, ειμι παλιν. Hom.

7. Do

7. Do you yourself fight among the first,
   Αυτος ενι πρωτος μαχομαι. Hom.
8. Contradict and examine my discourse,
   Αντιλεγω και διευθυνω ὁ λογος. Lucian.

XLI. The Greeks use Μελλω and an Infinitive Mood, to express what in Latin would be rendered by a Participle of the Future in Rus and the Verb SUM.

1. They are about to perform the funeral obsequies,
   Ταφη μελλω ποιεω. Plato.
2. Concerning which things ye are about to determine,
   Περι ὁς συ μελλω κρινω. Isocr.
3. That which I am about to do is difficult,
   Χαλεπος ειμι ὁς μελλω ποιεω. Isocr.
4. Every thing which you are about to speak, first consider in your mind,
   Πας ὁστις αν μελλω λεγω προτερον επισκοπεω ἡ γνωμη. Isocr.

XLII. Instead of Gerunds and Supines, the Greeks use sometimes the Infinitive Mood either with or without a Preposition; and sometimes a Participle.

The Infinitive Mood.

1. The chief of the Athenians, most powerful in speaking and acting,
   Πρωτος Αθηναιος, λεγω και πραττω δυνατος. Thuc.
2. Settle two occasions for, or of, speaking,
   Δυω ποιεομαι καιρος το λεγω. Isocr.
3. The Cretans are skilful in using the bow,
   Κρης ειμι τοξευω αγαθος. Ælian.
4. Lo! this hair for crowning, i.e. to be crowned,
   Πλοκαμος ὁδε καταστεφω. Eurip.

5. He

5. He will be hard to be attacked in war,
   Χαλεπος εσομαι προς το πολεμεω. Isocr.
6. Such were you to be looked at,
   Ἡσθα ειδον τοιουτος. Plato.
7. He spent the greatest part of his time in enquiring, and considering, and consulting,
   Εν το ζητεω, και φροντιζω, και βυλευομαι, ὁ πλειστος χρονος διετριβον. Isocr.
8. There was nothing pleasant to be seen,
   Μηδεις ην ειδον γλυκυς. Soph.
9. Now is the time for doing it,
   Νυν καιρος ἐρδω. Soph.
10. In living indolently, and in loving satiety, pains instantly cling to pleasures: but to be studious in virtue, and to regulate one's life temperately, always yields delights pure and more lasting,
   Εν το ῥαθυμεω και αἱ πλησμοναι αγαπαω, ευθυς ἡ λυπη ἡ ἡδονη παραπεπηγα· το δε περι ἡ αρετη φιλοπονεω, και σωφρονως ὁ ἑαυτου βιος οικονομεω, αει ἡ τερψις εἰλικρινης και βεβαιοτερος αποδιδωμι. Isocr.

Participle.

1. Socrates acts unjustly, in not acknowledging those Gods which the city acknowledges,
   Αδικεω Σωκρατης, ὁς μεν ἡ πολις νομιζω θεος, ου νομιζω. Xen.
2. I myself acquired them by doing kindly,
   Ευεργετῶ αὐτος εκτησαμην. Soph.
3. You endeavour to deceive me, by speaking purposely things contrary to those on which we just now were agreed,
   Επιχειρεω εγω εξαπαταω, επιτηδες εναντιος λεγω οἱς αρτι ὡμολογησα. Plato.

4. Piously

4. Piously reverence the things which relate to the Gods, not only by sacrificing, but also in abiding by your oaths,

Ευσεβεω τα προς ὁ θεος, μη μονον θυω, αλλα και ὁρκοις εμμενω. Isocr.

5. You know that it is a virtue worthy of a man, to overcome his friends by doing good,

Εγνωκα ανηρ αρετη ειναι, νικᾶν ὁ φιλος ευ ποιῶν (acc. c.) Xen.

6. We gain friends, not by receiving, but by doing favours,

Ου πασχω ευ, αλλα δραω, κταομαι ὁ φιλος. Thucyd.

XLIII. The Infinitive Mood is elegantly used with a Nominative Case either before or after it; particularly by the Attics.

1. The Assyrian I think indeed will bring horsemen, not less than twenty thousand,

Ὁ δε Ασσυριος, εγω μην οιμαι, ἱππευς μεν αξειν, ου μειον δισμυριων. Xen.

2. Sophocles said, that he made men such as they ought to be; and Euripides, such as they are,

Σοφοκλης εφην, αυτος μεν οἱους δει ποιειν, Ευριπιδης και, οἱος ειμι. Aristot.

3. You say that you are in need of,

Φημι ενδεης ειναι. Plato.

4. He will be in danger of perishing himself,

Κινδυνευσω αυτος απωλομην. Plato.

5. Swear to me, that you will assist me willingly, both in words and actions,

———Εγω ομοσσον
Ἡ μεν μοι προφρων επος και χειρ αρηξειν. Hom.

6. It

6. It was their opinion, that I myself should immediately have things sufficient,
Εδοξε, ευθυς αν αυτος εχειν το αρκουν. Lucian.

7. I pass over in silence that I myself have often been crowned,
Παραλειπω και πολλακις αυτος εστεφανωσθαι. Demosth.

8. We shall not say that we ourselves are blameable,
Ου γαρ αυτος γ' αιτιος φησω ειναι. Demosth.

9. Each hoping that he shall do nothing himself,
Αυτος μεν ουδεις εκαστος ποιησειν ελπιζων. Demosth.

10. He said he was ready,
Εφη ετοιμος ειναι. Herodot.

11. Harpagus said, that he himself wrote,
Αρπαγος εφη, αυτος γραψαι. Herodot.

12. He shewed that he was an enemy to the king.
Εδειξε πολεμιος ων βασιλευς. Polyæn.

13. Thersander said that he also was invited,
Εφη δε ὁ Θερσανδρος, κληθηναι και αυτος. Herodot.

14. Thinking that they themselves should not be in safety.
Νομιζοντες μη αυτοι σωθησεσθαι. Isocr.

15. If they should suspect that you are ungrateful towards your parents, no one would think that when he had done you a favour, he should receive any return of thanks.
Ει τις (nom. s.) υποπτευσειε σε προς μεν γονεις αχαριστον ειναι, ουδεις αν ηγησαιτο, ει τω σοι χαριν (nom. s.) αποδοιη χαριν. Xen.

16. Praises spoken of others are heard patiently so far, as each person may think himself to be able

able to have performed any one of the things, which he has heard,

Μεχρι τοδε ανεκτος ὁ επαινος ειμι περι ἑτερος λεγομενος, ες ὁσον αν και αυτος ἑκαστος οιηται ἱκανος ειμι εδρασα τις ὁς (gen. c.) ηκουσα. Thucyd.

XLIV. When any necessity is signified, the Greeks make use of Verbal Adjectives, which govern a Dative case of the person *by* whom any thing is to be done; and such case as the Verbs require from whence they are derived, of the person to whom, or thing to which, or action which is to be done.

1. It must be contended by us, i.e. we must contend,
   Αγωνιστεον εγω. Xen.
2. I must be anxious,
   Σπουδαστεον εγω. Eurip.
3. Ye must contend for liberty,
   Συ γ' ὑπερ ἡ ελευθερια αγωνιστεον. Demosth.
4. Ye must do this thing,
   Συ ἑτος πρακτεον. Demosth.
5. The saying, *Know thyself*, means, if you know your own circumstances, and what is to be done by you,
   Το Γνωθι σαυτον ειμι, αν το πραγμα
   Ιδης τα σαυτου, και τις συ ποιητεον. Menand.
6. Both all who speak, and ye who hear, must prefer things which are best, and will be salutary,
   Και οἱ λεγοντες ἁπαντες, και οἱ ακουοντες ὑμεις, τα βελτιστα και τα σωσοντα προαιρετεον. Demost.
7. If they were to have done any thing base, you should have chosen death rather than this,
   Ει εμελλον αισχρος τις εργασασθαι, θανατος (acc. c.) αντ' αυτος προαιρετεον ην. Xen.
8. If you either wish that the gods should be propitious to you, you must worship the gods: or if

you are willing to be beloved by your friends, you must do good to your friends: or if you desire to be honoured by your city, you must do service to your city,

Ειτε οἱ θεοι ἱλεως ειναι συ βελομαι, θεραπευτεον οἱ θεοι (acc. c.)—ειτε ὑπο φιλοι εθελοιμι αγαπᾶσθαι, οἱ φιλοι (acc. c.) ευεργετητεον· ειτε ὑπο πολις επιθυμεω τιμᾶσθαι, ἡ πολις (acc. c.) ωφελητεον. Xen.

9. If it should not be possible to be preserved honourably, we must choose death,

Αν μη ω προς το καλον (dat. c.) σωζομαι, θανατος εγω αἱρετεον ειμι. Isocr.

10. We must shew, that we have been educated better than others, and instructed in the way to virtue,

Εγω επιδεικτεον ειμι, ὁτι ὁ αλλος αμεινον τεθραμμαι, και πεπαιδευμαι προς αρετη. Isocr.

XLV. Participles govern the same Cases, which the Verbs do, from whence they are derived.

1. Paying attention to, not insulting the Greeks,

Θεραπευοντες, εχ ὑβριζοντες οἱ Ἑλληνες. Isocr.

2. Instructing the younger men in such manners,

Οἱ νεωτεροι τοιουτον ηθος παιδευοντες. Isocr.

3. To praise men who have done nothing good,

Επαινεω οἱ μηδεις αγαθος πεποιηκοτες. Isocr.

4. Xerxes himself led it, having left his palace,

Ξερξης ηγαγον, εκλιπων τα βασιλεια. Isocr.

5. With free minds they carried on their form of government, honouring the good and punishing the bad, by established law: thinking it to be the part of wild beasts to be restrained through force by each other, but that it belonged to men to determine justice by law, and to persuade by reason,

Ελευθερος ψυχη επολιτευομην, νομος ὁ αγαθος τιμαω

τιμαω και ὁ κακος κολαζω· ἡγησαμενος θηριον μεν εργον ειμι, ὑπ' αλληλοι βια (dat. c.) κρατεομαι, ανθρωπος δε προσηκω, νομος μεν ὡρισα το δικαιον, λογος δε επεισα. Lysias.

XLVI. A Participle or Adjective by Attraction is often put in the same case as the Noun or Pronoun to which it refers, though the common mode of speaking may seem to require another case.

1. Those things which the Gods have given to men to discern when they have learned them,

   Ἁ οἱ ανθρωποι εδωκα οἱ Θεοι μαθοντες διακρινειν. Xen.

2. It never turned out basely or ingloriously to any one, that he had pitied suppliants,

   Ουδεις πωποτ' εδ' αισχρως εδ' ακλεως απεβην, οἱ ἱκετης ελεησας. Isocr.

3. Thinking themselves to be the wisest of men,

   Οιομενων ειναι σοφωτατος ανθρωπος. Plato.

4. It has been ordained by fate for most men, when successful, never to be wise,

   Τοις πλειστοις ειμαρμαι μηδεποτ' ευ πραττοντες φρονειν. Demosth.

XLVII. A Participle is often put instead of an Infinitive Mood, particularly after Verbs of persevering, desisting, perceiving, finding, or other Verbs which may imply some affection of the mind.

1. He continued injuring indeed no one, but honouring the good, and punishing those that offended,

   Διετελεσα εδεις μεν αδικῶ, οἱ δε χρηστοι τιμῶ, οἱ δε εξαμαρτανοντες κολαζω. Isocr.

2. No one will appear to have gained this honour more nobly,

   Ουδεις φανησομαι ἡ τιμη ἑτος καλλιον εκτησαμην. Isocr.

3. No one, neither mortal, nor demi-god, nor immortal, will be found to have received the kingdom more honourably,
   Ουδεις, ϗτε θνητος, ϗτε ἡμιθεος, ϗτε αθανατος εὑρηθησομαι, καλλιον ελαϐον ἡ βασιλεια. Isocr.
4. He appears plainly to have done those things also from choice,
   Κ' εκεινο εκ προαιρεσις δηλος ειμι εποιησα. Demosth.
5. I remember to have received this wealth,
   Μεμνημαι ἑτος διεδεξαμην ὁ πλϵτος. Lucian.
6. He was manifestly weeping,
   Δακρυω ην φανερος. Xen.
7. You are found to have done evil,
   Δρῶ εφεὑρισκομαι κακα. Soph.
8. I know that I am come to a powerful city,
   Προς πολις επιϛαμαι σθενεσα ἡκω. Soph.
9. He appears to have been intent,
   Φαινομαι εσπεδασα. Isocr.
10. We may continue to be most happy,
    Μαλιϛ' αν ευδαιμονῶ διατελοῖμι. Xen.
11. I will not cease to have God for my defender,
    Θεος ϗ ληξω προϛατης εχω. Soph.
12. I never ceased pitying ourselves truly, but thinking happy the king, and those that were with him,
    Ου ποτε επαυομην ἡμεις μεν οικτειρω, βασιλευς δε και οἱ συν αυτος μακαριζω. Xen.
13. The soul appears to be something immortal,
    Ψυχη αθάνατος φαινομαι ων. Plato.
14. I will obey God rather than you (pl.): and as long as I breathe, and am able, I will not cease to cultivate philosophy,
    Πειϲομαι ὁ Θεος μαλλον η συ· και εωϲπερ αν εμπνεω και οἱος τε ω, ϗ μη παυϲομαι φιλοϲοφεω. Plato.

15. Art

15. Art thou not ashamed to be so careful of riches, and glory, and honour, that they may be to thee as abundant as possible; but dost thou take no care, nor think at all, of thy understanding, and of truth, and of the soul, that it may be as good as possible?

Χρημα μεν ουκ αισχυνομαι επιμελομενος, ὁπως συ εσσομαι (sing. n.) ὡς πλειστος, και δοξα, και τιμη· φρονησις δε και αληθεια και ἡ ψυχη, ὁπως ὡς βελτιστος εσσομαι, ουκ επιμελομαι ουδε φροντιζω; Plato.

16. Remember thou art a human being,

Μεμνημαι ανθρωπος ειμι. Ælian.

XLVIII. The Participle sometimes appears to be placed as though it were a Verb Finite. In reality, however, this usage of it arises either from the force of attraction to some antecedent or subsequent Verb expressed, or from an implied connection with the Auxiliary ειμι understood *.

1. We have compelled every sea and land to be accessible to our boldness,

Πας μεν θαλασσα και γη εσβατος ἡ ἡμετερος τολμη καταναγκασας εγενομην. Thucyd.

2. They did not on that account think it right to deprive the city of their valour,

Ουκουν ἡ πολις γε σφετερος αρετη αξιων στερισκω. Thucyd.

3. On himself, therefore, Chariton took this whole daring enterprise,

Εφ' ἑαυτῳ τοινυν ὁ Χαριτων βαλλομενος ὁ πας τολμημα. Ælian.

4. Either

* St. Paul, who in other instances also writes after the manner of Thucydides and Demosthenes, thus uses the Participle in Rom. v. 11.—xii. 9.—xii. 16. Phil. iii. 4. Heb. viii. 10.—xiii. 5.

4. Either because it has a florid colour, or some particular figure,

Η ὁτι χρωμα ευανθης εχων, η σχημα. Plato.

5. Why, Iphigenia, didst thou give thy locks (for some one) to carry to thy mother?

Τι γαρ κομη σος μητης δες σος φερω; Eurip.

6. He reclined his head on one side as a poppy, which in a garden is weighed down by its fruit,

Μηκων δ' ὡς ἑτερωσε καρη βαλον, ὁς τ' ενι κηπος
Καρπος βριθομενος.—— Hom.

XLIX. The Article is used to express a Reference to something that went before. To denote an emphasis and particular excellence. To mark either the origin, possession, or part, or property of a thing. To distinguish between two things set in opposition to each other. It is joined with Substantives, Adjectives, Pronouns, Verbs of the Infinitive Mood, and words Indeclinable.

1. This Ismenias (of whom we are speaking) said to him, Conduct me in,

Ὁ Ισμενιας, αγω εγω, ειπον. Ælian.

2. The herdsman (before mentioned) having heard these things, and having taken up the child, went the very same way back, and comes to the cottage,

Ταυτα ακεσας ὁ βεκολος, και αναλαβων το παιδιον, ηϊα ἡ αυτη ὁπισω ὁδος, και απικνεομαι εις ἡ επαυλις. Herodot.

3. They lead away the Euphræus (I was mentioning) to the prison,

Απαγω ὁ Ευφραιος εις το δεσμωτηριον. Demosth.

4. Good things are twofold; some human, and some divine,

Διπλες αγαθος ειμι (sing.), ὁ μεν ανθρωπινος, ὁ δε θειος. Plato.

5. For

5. For a person to conquer himself, is the chief and best of all victories; but for any one to be overcome by himself, is the basest and worst of all things,

   Το νικαω αυτος (acc.) αὐτε, πας νικη πρωτος τε και αριστος· το δε ἡτταομαι αυτος (acc.) ὑφ' ἑαυτε (gen.) πας αισχιστος τε ἁμα και κακιστος. Plato.

6. To injure, is nothing difficult, but is in the power of every man: but to benefit, is by no means in the power of every one,

   Το μεν βλαπτω, ϐδεις χαλεπος, αλλ' ανθρωπος πας· το δ' επωφελεω, ϐδαμη ἁπας. Plato.

7. The celebrated Socrates seeing the famous Alcibiades,

   Ὁρων ὁ Σωκρατης ὁ Αλκιϐιαδης. Ælian.

8. The famous Leonidas, I mean him of Lacedæmon,

   Ὁ Λεωνιδης ὁ Λακεδαιμονος. Ælian.

9. Æschylus the Tragedian,

   Αισχυλος ὁ Τραγωδος. Ælian.

10. Calling him *the* benefactor, *that* good man,

    Ανακαλεῖντες ὁ ευεργετης, ὁ ανηρ ὁ αγαθος. Xen.

11. Pursue pleasures, (I mean) those which are consistent with reputation,

    Ἡ ἡδονη Ϛηρευω, ἡ μετα δοξα. Isocr.

12. It is the mind which will converse with God,

    Ὁ νες ειμι ὁ λαλησων Θεος. Menand.

13. The truth sometimes comes to light, though not sought for,

    ——ερχομαι
    Τ' αληθες εις φως ενιοτ' ε ζητεῖμενος. Menand.

14. Alcibiades the son of Clinias,

    Αλκιϐιαδης ὁ Κλεινιας. Plato.

15. To succeed well beyond desert, is to the imprudent the occasion of thinking wrongly: wherefore

5. He will be hard to be attacked in war,
   Χαλεπος εσομαι προς το πολεμεω. Isocr.
6. Such were you to be looked at,
   Ἡσθα ειδον τοιουτος. Plato.
7. He spent the greatest part of his time in enquiring, and considering, and consulting,
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3. You say that you are in need of,

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5. Swear to me, that you will assist me willingly, both in words and actions,

———Εγω ομοσσον
Ἡ μεν μοι προφρων επος και χειρ αρηξειν. Hom.

6. It

3. To permit not for one day,
Μηδεις εᾶν ἡμερα. Isocr.
4. He postponed the decisions for a long time,
Πολυς χρονος ανεβαλλομην ἡ διαδικασια. Xen.
5. I think that he who hath received a favour ought to remember it for ever, and that he who hath conferred it (ought) immediately to forget it,
Εγω νομιζω ὁ μεν ευ παθων δει μεμνημαι ὁ πας χρονος, ὁ δ' ποιησας, ευθυς επιλελησμαι. Demosth.

LI. Nouns which signify space between one place and another, are put in an Accusative Case.

1. Ephesus is distant from Sardis a journey of three days,
Εφεσος απεχω απο Σαρδεις τρεις ἡμερα ὁδος. Xen.
2. Be not reluctant to go a long way to those who profess to teach any thing useful,
Μη κατοκνει μακρος ὁδος πορευομαι προς οἱ διδασκω τις χρησιμος επαγγελλομενος. Isocr.
3. Some distant a journey of many days, and others even of many months,
Τους μεν απεχοντας παμπολλος ἡμερα ὁδος, τους δε και μην. Xen.
4. The house was distant from the palace ten furlongs,
Απειχον τα βασιλεια ὁ οικος δεκα σταδιος. Ælian.

LII. The Greeks use Adverbs in θι, and σι, to signify *In* or *At* a place: in δε, σε, ζε, *To* a place: in θεν, *From* a place. Δε is also added to the Accusative cases of Substantives and Adjectives, to signify *To* a place.

1. Inhabiting houses at Corinth,
Κορινθοθι οικιον ναιων. Hom.
2. He brought gold to Peloponnesus, not to Athens,
Ηγαγον εις Πελοποννησος, ουκ Αθηναζε. Demosth.

3. He

3. He took the brazen spear from the tent,
   Κλισιηθεν ανειλομην χαλκεος εγχος. Hom.

Δε is to be added to the Accusative Case.

4. To call the Greeks to an assembly,
   Κηρυσσειν αγορη Αχαιοι. Hom.
5. I go to Phthia,
   Ειμι Φθιη. Hom.
6. They went each of them home,
   Οἱ εβαν οικος ἑκαστος. Hom.
7. The storm carried them to the sea,
   Οἱ φερον ποντος δυελλα. Hom.

A General Exemplification of the principal foregoing Rules.

1. Both speak, and learn, concerning piety,
   Ὑπερ ευσεβειας και λαλεω και μανθανω. Men.
2. For without God no one of mortals is prosperous,
   Θεος γαρ ϐδεις ευτυχεω ϐροτος ανευ. Men.
3. Be just, that thou also mayest thyself obtain just things,
   Δικαιος ειμι, ἱνα δικαιος δη τυχω. Men.
4. By doing just things, thou wilt have God for thy helper,
   Δικαιος δρασας, συμμαχος τευξομαι Θεος. Men.
5. God refuses not to hear a just prayer,
   Ευχη δικαιος ουκ ανηκοος Θεος. Men.
6. Keep thy hand free from evil works,
   Εργων πονηρος χειρ ελευθερος ἐχω. Men.
7. But neither do, nor learn any thing base,
   Αισχρος δε μηδεις πραττω, μηδε μανθανω. Men.

8. When,

8. When, O man, thou hast received any thing, repay it, and thou shalt receive again,
Λαβων απεδων, ανθρωπος, και ληψομαι παλιν. Men.
9. The fruit of a just man doth not perish,
Ανηρ δικαιος καρπος ουκ απολλυμαι. Men.
10. The end of a just life is good,
Βιος δικαιος γιγνομαι τελος καλος. Men.
11. If thou art wicked, think not thou shalt be concealed for ever,
Λησω δια τελος μη δοκεω πονηρος ων. Men.
12. For God is everywhere, and sees all things.
Παντη γαρ ειμι, πας τε βλεπω Θεος. Men.
13. Whilst thou art young, be willing to listen to those who are elder,
Νεος ων ακουω ὁ γεραιτερος θελω. Men.
14. Before every other person be disposed to hold thy parents in honour,
Βουλομαι γονευς προ πας εν τιμαι εχω. Men. & Phil.
15. It is a happy thing to breed up an orderly son,
Μακαριος ειμι υἱος ευτακτος τρεφω. Men.
16. How many evils idleness causes to men!
Ὡς πολλος θνητος ἡ σχολη ποιεω κακος. Men.
17. By being indolent of mind, thou who art rich, wilt become poor,
Ῥαθυμος ων, συ πλουσιος, πενης εσομαι. Men.
18. It is necessary that those should labour, who wish to be successful,
Μοχθεω αναγκη ὁ θελων ευτυχεω. Men.
19. For God also assists him that labours,
Ὁ γαρ πονῶν και Θεος συλλαμβανω. Men.
20. Avoid pleasure, which afterwards brings injury,
Φευγ' ἡδονη εχων ὑστερον βλαβη. Men.
21. Liberal Education is an honour to all men,
Τιμη πεφυκα πας Παιδεια βροτῳ. Men.

22. He

22. He that is inexperienced in learning, though he sees, yet he discerns not,

Ο γραμματα απειρος ὢν βλεπω βλεπων. Men.

23. There is no possession more valuable than wisdom,

Ουκ ειμι σοφια κτημα τιμιωτερον. Men.

24. How useless is learning, if there be not understanding!

Ὡς ἀδεις ἡ μαθησις αν μη Νους παρῃ. Men.

25. Health and understanding are two good things in life,

Ὑγιεια και Νους εσθλος ὁ βιος δυο. Men.

26. By conversing with wise men, thou wilt prove also wise thyself,

Σοφος ὁμιλῶν κ', αυτος εκθησομαι σοφος. Men.

27. Emulate the good and sober-minded man,

Ζηλοω ὁ εσθλος ανηρ, και σωφρων. Men.

28. Overcome thy anger by reasoning well,

Ενικησα οργη ὁ λογιζομαι καλως. Men.

29. He that has once thrown out a word, recovers it not again,

Ῥιψας λογος τις ουκ αναιρεομαι παλιν. Men.

30. If thou hast gotten friends, think thou hast treasures,

Φιλους εχων νομιζω θησαυρος εχω. Men.

31. Think the calamities of thy friends thy own,

Ἰδιος νομιζω ὁ φιλος ἡ συμφορα. Men.

32. When thou hast received a favour, remember it; and when thou hast granted one, forget it,

Χαρις λαβων μεμνημαι, και δους επελαθομην. Men.

33. An occasion of serving one tries friends, as the fire tries gold,

Κρινω φιλος ὁ καιρος, ὡς χρυσος το πυρ. Men.

34. When thou seest poor strangers, pass not by them hastily in neglect.

Ξενος πενης μη παραδραμω ἰδων. Men.

35. If

35. If thou assist strangers, some time or another thou wilt obtain similar returns,

Ξενος επαρκων, τα ισα τευξομαι ποτε. Men.

36. Be indeed uniform in thy conduct to all, even though thou art superior in wealth,

Ισος μεν ειμι πας, καν πρεχω βιον. Men.

37. Unseasonable laughter is a sad evil amongst men,

Γελως ακαιρος εν βροτος δεινον κακον. Men.

38. Many are indeed prosperous, but they are not prudent,

Πολλος μεν ευτυχεω, ου φρονεω δε. Men.

39. Accustom thy mind to good actions,

Ψυχη εθιζω προς ο χρηστον πραγμα. Men.

40. But every wise and worthy man hates a lie,

Ψευδος δε μισεω πας σοφος και χρησιμος. Men.

41. Evil manners pervert nature,

Ηθον πονηρον η φυσις διαστρεφω. Men.

42. Avoid every habit which is evil, and unjust gain,

Ηθον πονηρος φευγω, και κερδος κακος. Men.

43. It behoves a man of generous nature to bear calamity with firmness,

Στερρως φερω χρη συμφορα ο ευγενης. Men.

44. Evil gains always bring loss,

Κερδος πονηρος ζημια αει φερω. Men.

45. Time alone shews the just man,

Χρονος δικαιος ανηρ δεικνυω μονος. Men.

46. For the works of an honest mind are good,

Γνωμη γαρ εσθλος εργον χρηστος γιγνομαι. Men.

47. Death is more eligible than an evil life,

Ζωη πονηρος θανατος αιρετωτερος. Men.

48. When God co-operates, he does all things easily,

Θεος συνεργων πας ποιεω ραδιως. Men.

END OF PART THE FIRST.

Part the Second

OF AN

INTRODUCTION

TO THE

WRITING OF GREEK:

BEING

EXAMPLES OF GREEK PREPOSITIONS IN COMPOSITION;

AND

SELECT SENTENCES

FROM

XENOPHON'S CYROPÆDIA.

FOR THE USE OF WINCHESTER COLLEGE.

SEVENTH EDITION, IMPROVED.

PREFACE.

SOMETHING having been done in the FORMER PART of this INTRODUCTION, towards illustrating the Greek Prepositions in their SIMPLE SIGNIFICATIONS, it seems proper to begin this SECOND PART with some explanation of their force in COMPOSITION. In order to this, many examples are here adduced, which though they certainly do not comprehend ALL the various meanings of Compound Prepositions, yet perhaps they will be found to have omitted none of the PRINCIPAL acceptations.

To examine by what progression from a primary to a secondary or more remote signification, by what metaphorical application, by what elliptical use, a Preposition indicates so many and so various kinds of relation between

one object and another; to investigate also how far it might accurately be ascertained, that in using different cases after the same Preposition, simple or compound, the Greek writers were guided by consideration either of Time, Situation, Motion, or Rest, would be a work of more subtile disquisition than might here be proper. To point out the number of words, which in the Greek Language are diversified in their significations by the Prepositions prefixed, would likewise exceed the limits of an INTRODUCTION. Suffice it then for young Learners of the Greek Language, that in explaining the different meanings of Compound Prepositions, precision has been consulted as far as possible; and that such examples are cited, as may leave them not altogether uninstructed on the subject. For those Scholars however, who, being farther advanced in years and erudition, may require more full and critical illustration of Prepositions in Composition, considerable extracts are given from a book entitled "DE SIGNIFICATIONE PRÆPOSITIONUM GRÆCARUM IN COMPOSITIS," by CASPAR FRID. HACHENBERG.

When the examples of Prepositions in Composition have been properly rendered, it will be

be time to proceed to the Select Sentences from the CYROPÆDIA of XENOPHON.

In giving these Select Sentences, the first object in view is to teach Style. For this purpose, no Author could be so properly chosen as XENOPHON, because he of all others is the most chaste, pure, simple, and elegant in his style and diction. From the necessary attention which must be paid in going through this work, some portion of his admirable Manner may possibly be caught.

The next point intended was to exhibit a short specimen of SOCRATIC MORALS. It must be confessed indeed, that in their present form these Morals will lose much of that easy, natural, insinuating mode in which they are taught chiefly by Dialogue in the beautiful Original; but even as they now appear, they still retain enough of their intrinsic excellence, to be useful towards cherishing a laudable desire of honourable reputation; encouraging habits of industry and attention; and inculcating principles of temperance, prudence, justice, fortitude, philanthropy, and goodness.

With the preservation of Grecian Litera-

ture is connected the cause of correct Taste, public Freedom, moral Virtue, and pure Religion. For the [1]GREEK WRITINGS present us with the most perfect models for Composition in all kinds, whether in History, Oratory, or Philosophy; whether in Pastoral, Elegiac, Lyric, Epic, or that which excels all others, Dramatic Poetry: they animate us with a generous spirit of National Independence, which resists the domination of hostile Invaders[2]: and partly by Philosophers, but more fully, forcibly, infallibly, and authentically, by the EVANGELISTS, the APOSTLES, and Founders of CHRISTIANITY, they teach us our duties to GOD and Man; qualifying us for the enjoyment of social happiness in this life; and preparing us to attain the more sublime blessings of spiritual felicity and Divine favour, which are reserved for the just and good in a state of Future Existence.

If

[1] See Preface to MATTAIRE'S GRÆCÆ LINGUÆ DIALECTI; the last Chapter of HARRIS'S HERMES; and the several extracts from Orations DE LAUDIBUS LITERARUM GRÆCARUM, prefixed to STEPHENS'S THESAURUS GRÆCÆ LINGUÆ.

[2] See the thirty-fourth Sentence selected from Xenophon's Cyropædia, and Note subjoined.

If Grecian Literature be thus important, it surely deserves the highest encouragement: and every the least work, that tends to the cultivation and understanding of the GREEK Language, may with reason hope to receive approbation from the Public.

ADVERTISEMENT.

IT is presumed, that those who will use this SECOND PART of the INTRODUCTION are already better acquainted with the Rules of GREEK Syntax, than to need any directions about the common modes of Construction: for this reason, no such directions are given. From a persuasion, however, that the Rudiments of Learning cannot be made too easy; wherever there is any possibility of mistaking, the nouns are marked with the initial letters of the cases into which they must be rendered; some verbs have the letter *s* over them, to denote that they are of the Subjunctive Mood; all verbs are put in the precise tense used by the Authors, from whom they are cited; and the letter *p* is placed over some words, to shew that they must be made in the Plural Number.

In the SELECT SENTENCES, particular notice should be taken of the frequency, with which XENOPHON uses Particles; in the right choice

choice and judicious disposition of which, consists one great beauty of the GREEK LANGUAGE.

Elegance has not been attempted in the English Sentences, which are designedly translated as literally as possible, partly that the GREEK might be more easily rendered, and partly to shew how close the Analogy is, between the Idioms of the GREEK and ENGLISH Languages.

It may be proper to observe, that the Dialect, in which XENOPHON writes, and into which his Sentences must consequently be turned, is the ATTIC; a leading peculiarity of which is CONTRACTION; as τ' αλλα for τα αλλα—τ' αγαθα for τα αγαθα—τ' αληθη for τα αληθη—πλεω for πλειονα—βελτιους for βελτιονας—κρειττους for κρειττονες—ειδειεν for ειδειησαν, &c. These instances in one manner of writing may be sufficient in this place.

The many other particularities of Atticism may hereafter be learnt more extensively, by consulting the Scholia on ARISTOPHANES; the writings of JOANNES GRAMMATICUS and CORINTHUS prefixed to the Appendix of STEPHENS'S

PHENS'S THESAURUS LINGUÆ GRÆCÆ; and the GRÆCARUM DIALECTORUM HYPOTYPOSIS, by ZUINGERUS, subjoined to SCAPULA'S Lexicon. A great variety of local and historical Terms will be found in the LECTIONES ATTICÆ of the very diligent J. MEURSIUS: and a collection of words, either in orthography or sense appropriated to the Attics, is exhibited in the ECLOGÆ NOMINUM ET VERBORUM ATTICORUM of PHRYNICHUS; and in the MŒRIDIS ATTICISTÆ LEXICON ATTICUM; particularly in that Edition of it published by PIERSON, who in his Preface judiciously remarks the distinction of Attic Dialect into Ancient and Modern. The latter is used by XENOPHON.

EXAMPLES

OF

PREPOSITIONS IN COMPOSITION.

ΑΜΦΙ.

I. Words compounded with Αμφι imply,

(1.) The proximity of one thing to another, by being *Round, Near,* or *Concerned about* it: as,

1. The war has been kindled round about this city,
   Πτολεμος [a] αϝυ οδε αμφιδεδηα. Hom.
2. All the goddesses were assembled about her,
   Θεα μιν αμφαγερομην πας. Hom.
3. I will spread such a cloud round about you to conceal you,
   Τοιος [d] τυ εγω [a] νεφος αμφικαλυψω. Hom.
4. Thus they were busied about the burial of Hector,
   Ὡς ὀγε αμφιεπον [a] ταφος Ἑκτορ. Hom.

(2.) *Ambiguity,* or *Inclination two ways:* as,

1. The victory was doubtful,
   Νικη αμφιδηριτος εγενομην. Thucyd.
2. They have reckoned their prosperity doubtful, or uncertain,
   Τ' αγαθα ες αμφιϐολον εθεμην. Thucyd.

3. Men would no longer have doubtful dispute,

Ουκ ην αν αμφιλεκτος ανθρωπος εις. Eurip.

4. What of the things that make us happy can be doubtful,

Τι δ' αν το ευδαιμονικον αμφιλογος ειην. Xen.

5. Give freedom of speech to those who are prudent, that you might have such as will examine with you into the affairs, about which you may have doubted,

Διδομαι παρρησια ὁ ευ φρονων· ἱνα περι ᾽τα αν αμφιγνοιην ᾽ εχω ὁ συνδοκιμαζων. Isocr.

ANA.

II. Words compounded with Ανα imply,

(1.) That which in Latin and English is expressed by Re, intimating a thing to be done over again, or to be carried in a contrary direction to that which it had before: as,

1. He ran back again,

Ὁ αυθις ανεδραμον. Hom.

2. They unbound me from the chains,

Εγω εκ δεσμος ανελυσα. Hom.

3. Ye will again recover the things lost through indolence,

Το κατερραθυμημενον παλιν αναληψομαι. Demosth.

4. He has recovered from his disorder,

Ανεπνευσα ᾽ ἡ νοσος. Soph.

5. Iphigenia

5. Iphigenia was recollected, or known again, by Orestes, from the sending of a letter,
   Ἡ Ἰφιγενεια ὁ Ορεστης ανεγνωρισθην εξ ἡ πεμψις ἡ επιστολη. Aristot.
6. It refers all its counsels to the common good,
   Βελευμα πας ες το κοινον αναφερω. Herodot.

(2.) *Elevation:* as,

1. Achilles rising up, addressed them,
   [d] Οἱ δ' ανιστἀμενος μετεφην Αχιλλευς. Hom.
2. Either do you lift me up, or I will you,
   Η εγω αναειρω, η εγω συ. Hom.
3. You will ascend up to heaven,
   Αναβησομαι εις ερανος. Plato.
4. They spring up as men that were running,
   Αναπηδαω ὡσπερ θεων. Lucian.

ANTI.

III. Words compounded with Αντι imply,

(1.) *Opposition:* as,

1. He had opposed Philip for the good of his citizens,
   Ὑπερ [e] ὁ πολιτης ανθειστηκειν [d] Φιλιππος. Demosth.
2. He wished to be an adversary to Plato,
   Εγλιχομην αντιπαλος ειμι Πλατων. Ælian.
3. I will place myself over against you, to kill you,
   Αντιταξομαι κτενῶν συ. Eurip.

4. Even

4. Even Achilles hath dreaded to meet, or contend with him, in the glorious fight,

——Αχιλευς [d] ἑτος γε μαχη κυδιανειρος
Ερριγ' αντιϐολησα—— Hom.

(2.) *Exchange—Return—Stead—Substitution:* as,

1. Imprecations of deaths repaid by deaths,

Αντιφονος θανατος αραι. Æschyl.

2. He returns for answer an unutterable speech,

Αντιφωνεω αῤῥητος επος. Soph.

3. Whoever shall be found either crowning this dead man, or covering him in the earth, shall suffer death for his pains,

Ος αν νεκρος ὁδ' η καταϛεφων ἁλω,
Η γη καλυπτων, [a] θανατος ανταλλαξομαι.
Eurip.

4. He is equal in worth to many others,

Πολλος ανταξιος αλλῳ. Hom.

5. They sent to the ships commanders in their stead,

Αντεπεμψα ϛρατηγος εφ' ἡ [a] ναυς. Thucyd.

ΑΠΟ.

IV. Words compounded with Απο imply,

(1.) *Remotion;* or *Separation of one thing from another.*

1. They lead away (i. e. from his family and friends) Euphræus to the prison,

Απαγω ὁ Ευφραιος εις το δεσμωτηριον.
Demosth.

2. But if death be as it were a migration from hence to another place, and the things which are said true,

true, that there are all those who have died, what greater good can there be than this?

Ει δ' αυ αῖον αποδημησαι ειμι ὁ θανατος ενθενδε εις αλλος τοπος, και αληθης ειμι το λεγομενον, ὡς εχει ειμι πας ὁ τεθνηκως, τις μειζων αγαθος ἑτος ειην. Plato.

3. To take away false pretences both from the general and soldiers,

Ἡ προφασις αφειλον και [e] ὁ στρατηγος και ὁ στρατιωτης. Demosth.

4. It is difficult to desist from, or lay aside, the natural habit, which any one always has,

Το γαρ απεστην χαλεπος
Φυσις, ὁς εχω τις αει. Aristoph.

5. I will speak to you true things, and I will not conceal them from you,

Τ' αληθες ερω προς [a] ὑμεῖς, και ουκ αποκρυψομαι. Demosth.

(2.) That which in Latin and English is expressed by the prefixing of *Re*—or *Ab*; as *Repeto* to *Repeat*; or *Absolvo* to *Absolve*.

1. It overlooks those who have received a kindness, but do not return the favour (or, are not grateful in return),

Περιοραω [a] ὁ ευ πεπονθως χαρις ου αποδιδυς. Xen.

2. But if any one does not pay attention to his parents, our city on him both inflicts punishment, and rejecting him does not suffer him to be a magistrate,

Εαν δε τις γονευς μη [a] θεραπευω, πολις [d] ουτος δικη

δικη τε επιτιθημι, και αποδοκιμαζων ουκ εαω αρχω ουτος. Xen.

3. They have absolved, or acquitted many unjust men,

Πολλος αδικων απελυσα. Xen.

4. And again I require, or demand of you the sceptre, and part of this land,

Και [a]συ δευτερον γ' απαιτω [p]σκηπτρον, και [p]μερος χθων. Eurip.

5. It must indeed be a sad thing, if the gods have respect to our gifts and sacrifices, and not to our soul,

Αν δεινος ειην, ει προς το δωρον και ἡ θυσια αποβλεπω εγω ὁ θεος, αλλα μη προς ἡ ψυχη. Plato.

6. Abstain from other men's possessions, that ye may possess your own houses more safely,

Απεχομαι τα αλλοτρια, ἱν' ασφαλεστερον ὁ οικος ὁ ὑμετερος κεκτημαι. Isocr.

ΔΙΑ.

V. Words compounded with Δια imply.

(1.) *Extension—Perversion—Transition.*

1. (Men) who have run through all pleasures in their youth, and reserve difficulties for their old age,

[a]Το μεν ἡδυ εν ἡ νεοτης διαδραμων, το δε χαλεπον εις το γηρας αποθεμενος. Xen.

2. And turning over the treasures of ancient wise men, which they have left behind them, having written

written them in books, I go through them in company with my friends,

Και ὁ Ξηναυρος ὁ παλαι σοφος ανηρ, ὁς εκεινος κατελιπον εν βιβλιον γραψας, ανελιττων, κοινη συν φιλος διερχομαι. Xen.

3. He himself continued moderate through life,

Αυτος σωφρονῶν διετελεον. Xen.

4. It will not be lawful for you to pass over (i. e. the Hellespont) to Asia,

Διεβην εις ἡ Ασια ουκ εξεσαι συ. Plato.

5. He ordered him to look over, or about, his own lands,

Προσεταξα ἁ ὁ αγρος ὁ ιδιος διεθρησα. Ælian.

6. Become a friend slowly; but when you have become such, endeavour to continue so through life,

Βραδεως μεν φιλος γινομαι, γενομενος δε πειραομαι διαμενω. Isocr.

(2.) That which in Latin and English is expressed by the prefixing of *Di*—or *Dis;* as *Disjungo* to *Disjoin*—*Divido* to *Divide:* as,

1. Lest in the present disjunction of the body (from the soul) he should entirely perish,

Μη εν ἡ νυν το σωμα διαζευξις παντατασιν απολωμαι. Plato.

2. When any one may have cut and broke the strings asunder,

Επειδαν τις ἁ διατεμω και ἁ διαῤῥηξω ἡ χορδη. Plato.

3. Neither does this magistrate separate them,

Ουδε ὁ αρχων ἑτοσι διϊσημι ἁ αυτος. Lucian.

4. If the city should command him to decide or determine any thing,

Εαν ἡ πολις τις προσταττω διαιρεινω ἡ δικαζω. Plato.

5. But the Epic Poem is unlimited in time, and in this respect differs from Tragedy,

Ἡ δε εποποιϊα, ἀοριστος ὁ χρονος, και ουτος διαφερω. Aristot.

6. Then it was difficult to distinguish each man,

Ενθα διεγνων χαλεπως ην ἀνηρ ἑκαστος. Hom.

7. We try gold in the fire, but we discern friends in misfortunes,

Το μεν χρυσιον εν το πυρ δοκιμαζω, ὁ δε φιλος εν ἡ ατυχια διαγινωσκω. Isocr.

ΕΙΣ, or ΕΣ.

VI. Words compounded with Εις imply,

The Motion of one thing *towards* another: as,

1. Immediately he introduces a man, or a woman, or something else that hath manners,

Ευθυς εισαγω ανηρ ἡ γυνη, ἡ αλλος τις ηθος. Aristot.

2. The tribune who carries in messages to the king,

Ὁ χιλιαρχος ὁ εισκομιζων ἡ αγγελια [d] ὁ βασιλευς. Ælian.

3. But as soon as I had gone in, I see a child lying, adorned both with gold, and an embroidered garment,

Ὡς δε ταχιστα εισηλθον, ὁρεω παιδιον προκειμενος, κεκοσμημενος χρυσος τε και εσθης ποικιλος. Herodot.

4. To

4. To introduce new deities,

Καινος δαιμονιον εισφερω. Xen.

5. Into what troubles I have thrown myself,

Εις οἱος εμαυτε εισεκυλισα πραγμα. Aristoph.

ΕΚ, or ΕΞ.

VII. Words compounded with Εκ or Εξ imply *Remotion:* as,

1. The people was persuaded to banish Apollonides,

Απολλωνιδης εξεβαλον ὁ δημος επεισθην. Demosth.

2. Now I the same person am driven from my country dishonoured and miserable,

Νυν ατιμος αυτος οικτρος εξελαυνομαι χθων. Eurip.

3. Themistocles was leading out the army of citizens,

Θεμιστοκλης εξηγον ἡ πολιτικος δυναμις. Ælian.

4. Gobryas himself came out to him, and led out all that were within,

Γωβρυας αυτος εξηειν προς αυτος, και οἱ ενδοθεν πας εξηγον. Xen.

5. The Lacedæmonians did not send out any others afterwards,

Αλλος εκετι εξεπεμψα οἱ Λακεδαιμονιοι. Thucyd.

ΕΝ.

VIII. Words compounded with Εν imply that one thing is *inherent* in another; is caused in it; or is placed on it: as,

1. Among these we ourselves shall be,
   Εν ούτος αυτος ενεσομαι. Herodot.
2. Insolence is created in him by his present good circumstances, and envy is originally innate in man,
   Εγγινομαι μεν ού ὑβρις ὑπο τα παρεοντα αγαθα, φθονος δε αρχηθεν ενεμφυομαι ανθρωπος. Herodot.
3. You will be seen at the same time both to sacrifice to the Gods, and to abide by your oaths,
   Δοξω άμα τε ὁ θεος θυω, και ὁ ορκος εμμενω. Isocr.
4. It causes some evil in our souls,
   Κακος τις εμποιεω ἡ ψυχη Plato.
5. Some one of the Gods seems to me to have struck into Philip this restless activity,
   Δοκεω εγω θεος τις, ἡ φιλοπραγμοσυνη ούτος ενεβαλον Φιλιππος. Demosth.
6. Consideration falls on him,
   Εννοια αυτος εμπιπτω. Xen.

ΕΠΙ.

IX. Words compounded with Επι imply,

(1.) *Opposition:* as,

1. A great army is collected, and we are equal in fight to those that are coming against us,

Χειρ μεγας συναγομαι, και αξιομαχος γινομαι [d]ὁ επιων. Herodot.

2. The Gods have raised against me the lamentable war of the Greeks,

Θεος [d]εγω εφωρμησα πολεμος πολυδακρυς Αχαιοι. Hom.

3. The Lacedæmonians appeared plainly to be forming designs against us,

Λακεδαιμονιος δηλος ην επιβουλευων [d]εγω. Thucyd.

4. Alleging against him that which is commonly charged on philosophers by the multitude,

Το κοινη [d]φιλοσοφος ὑφ' οἱ πολλοι επιτιμωμενος επιφερων [d]αυτος. Xen.

5. It is lawful for friends to reprove, and for enemies to attack, the faults of one another,

Εξεσιν——ὁ φιλος επεπληξα, και ὁ εχθρος επεθεμην [d]ἡ αλληλοι ἁμαρτια. Isocr.

(2.) The *accession* of one thing towards another, so as either to rest on it, or be superadded to it: as,

1. I will endeavour briefly to suggest, by what pursuits you will appear to me to make the greatest proficiency in virtue,

Πειρασομαι συντομως ὑπεθεμην, δι' ὁς αν εγω δοκοιην [e]επιτηδευμα πλειστον προς [a]αρετη επεδων. Isocr.

2. It

2. It is probable that he who enjoins it on himself to do the best things, should approve of those who exhort men to virtue,

Ὁ [d]αυτος το βελτιστον πραττω επιταττων, ουτος εικος [a]ὁ εφ' [a]ἡ αρετη παρακαλων αποδεχομαι. Isocr.

3. A good end for the most part is accustomed to be added to, or to conclude, an affair well considered of,

[d]Το ευ βουλευθεις πρηγμα τελευτη ὡς τοεπιπαν χρησος εθελω επιγινομαι. Herodot.

4. If he adds to the fact either any thing that will excite compassion, or tend to aggravate,

Ει η οικτος, η δεινωσις επαγοιμι [d]το πραγμα. Luc.

5. They immediately abrogated the punishments which were to be laid on him who proposed, or on him who afterwards confirmed it by his vote,

Ευθυς ελυσα ἡ επικειμενος ζημια [d]ὁ ειπων, η επιψηφισας. Thucyd.

KATA.

X. Words compounded with Κατα imply,

(1.) *Opposition:* as,

1. Fate hath condemned all men indeed to die (verbatim, hath adjudged death against all men): but to die well, nature hath given to be peculiar to the virtuous.

Το μεν τελευτησαι [c]πας ἡ Πεπρωμενη κατεκρινεν· το δε καλως αποθανειν, ιδιος ὁ σπουδαιος ἡ φυσις απεδειξεν. Isocr.

2. Our

2. Our enemies laugh at such expeditions,

Ὁ ἐχθρος καταγελαω [a] ὁ τοιουτος αποστολος. Demosth.

3. Reproaches coming against any person, are wont to excite indignation,

Ονειδος κατιων [d] ἀνθρωπος, φιλεω επαναγω ὁ Θυμος. Herodot.

4. The Locrians brought this about, being willing to make war upon them on both sides,

Επραξα οὑτος—οἱ Λοκροι βουλομενος αμφοτερωθεν [a] αυτος καταπολεμεω. Thucyd.

(2.) The direction of any thing *downwards:* as,

1. Here we lay down our enmity, until we shall have finished the war against the Persian,

Ἡ ἐχθρα ενταυθα κατατιθεμαι, ἑως αν προς ὁ Περσης διεπολεμησα. Polyæn.

2. It was determined on by the Lacedæmonians to throw them all down a precipice,

Εδοξα ὁ Λακων [a] ἁπας κατεκρημνισα. Polyæn.

3. When he had walked about, he lay down on his back,

Ὁ δε περιελθων, κατεκλιθην ὑπτιος. Plato.

4. If any plague or war should send down some in crowds,

Ην λοιμος τις η πολεμος καταπεμψω αθροος τις. Lucian.

5. I wished to see the repositories of their bodies, where they bury them,

Επεθυμουν ἡ ἀποθηκη το σωμα, ἱνα κατορυττω, εθεασαμην. Lucian.

META.

META.

XI. Words compounded with Μετα imply,

(1.) *Participation*, or *Consociation*: as,

1. He himself among the rest put on his shining armour, exulting that he excelled amongst all the heroes,

   Εν δ' αυτος εδυσαμην νωρωψ χαλκος
   Κυδιοων οτι [d]πας μετεπρεπον ηρως. Hom.

2. Thus groaning heavily, he spoke these words amongst the Greeks,

   Ως ο βαρυστεναχων επος [d]Αργειοι μετηυδαον. Hom.

3. When the same things are expedient to all those who partake of a war, men are willing both to labour together, and to bear calamities, and to persevere,

   Οταν πας ο αυτος [b]συμφερω ο μετεχων [c]ο πολεμος, και συμπονεω, και φερω η συμφορα, και μενω εθελω ο ανθρωπος. Demosth.

4. But they have no share of the glory arising from these things,

   Οι δε, η μεν φιλοτιμια η απο ταυτα ου μεστι. Demosth.

5. It behoves you to impart some of your sorrow to your friends, for perhaps in some measure we also may relieve you,

   Χρη [e]το βαρος μεταδιδωμι ο φιλος· [b]ισως γαρ αν τι συ και εγω κουφισαιμι. Xen.

(2.) That

(2.) That one thing follows another, either in *Time*, or *Place:* as,

1. But the things which I then determined improperly, I am writing over again properly,

———Ὁ δ' ου καλως
Εγνων τοτ', αυθις μεταγραφω καλως παλιν. Eurip.

2. It repenteth me (q. d. it is my after-concern) not that I have killed your son, but that I have not killed you also,

Ουχ ὁτι απεκτεινα συ ὁ υἱος μεταμελει [d] εγω, αλλ' ὁτι ου και συ προσαπεκτεινα. Xen.

3. Whatever thing you wish to know accurately, pursue by experience and philosophy,

Ὁστις αν ακριβως ειδεναι βουλομαι, εμπειρια μετειμι και φιλοσοφια. Isocr.

4. Tell me in what manner Socrates pursued the discourse,

Λεγω τη ὁ Σωκρατης μετηλθον [a] ὁ λογος. Plato.

(3.) *Change:* as,

1. Of edicts and customs remove and change those which are not established rightly,

Το προσαγμα και το επιτηδευμα κινεω και μετατιθημι [a] το μη καλως καθεστως. Isocr.

2. You must shew much alteration, and a great change,

Πολυς ἡ μεταστασις, και μεγας δειπτεον ἡ μεταβολη. Demosth.

3. Nor

3. Nor (is it fit) that a very bad man should fall by change of circumstances from prosperity into adversity,

Ουδε (δει) ὁ σφοδρα πονηρος εξ ευτυχιας εις δυστυχια μεταπιπτω. Aristoph.

ΠΑΡΑ.

XII. Words compounded with Παρα imply,

(1.) *Proximity:* as,

1. I am fit to sing by you, as by a God,

——Εοικα δε [d] τυ παραειδω
Ὡστε Θεος. Hom.

2. I order citizens to be present, and to sail with them,

Πολιτης παρειμι και συμπλεω κελευω. Demosth.

3. His venerable mother stood by him as he groaned heavily,

Ὁ δε βαρυξεναχων παριξαμην ποτνιος μητηρ. Hom.

4. It is probable, that a desire to take food, when the time is come, will happen to both, or be present with both,

Το βεβλεσθαι [e] σιτος ἁπτομαι, ὁταν ὡρα [f] ἡκω, αμφοτερος εικος παραγιγνομαι. Xen.

5. Having made these things manifest to the Greeks, let us call on others to come to our assistance,

Ποιησας ὁ Ἑλλην φανερος, [g] ὁ αλλος [h] παρακαλῶ. Demosth.

6. Let

6. Let some one coming here shew to me, and still more to you (pl.), that I do not speak these things true,

Παρελθων τις εγω, μαλλον δε συ, δειξον ως ουκ αληθης ουτος εγω λεγω. Demosth.

(2.) The position of one thing *opposite* to another: as,

1. It is not possible for us to get an army which shall engage with him (verbatim, which shall be drawn up in battle array over against him),

Ουκ ενι εγω επορισαμην δυναμις η [d]εκεινος παραταξομενος. Demosth.

2. The island which is called Sphacteria extending itself just over against the harbour, and lying near it, makes it safe,

Η νησος ἡ Σφακτηρια καλουμενος, [a]ὁ λιμην παρατεινω, και εγγυς επικειμενος, εχυρος ποιεω. Thucyd.

3. I have suffered griefs in my mind, always exposing my life to battle,

——Παθον αλγεα θυμος
Αιεν εμος ψυχη παραβαλλομενος πολεμιζειν. Hom.

4. Speaking with cutting words in a manner of comparison, (i. e. comparing Juno and Minerva with Venus, by setting the inactivity of the one in opposition to the vigilance of the other,)

Κερτομιος επος παραβλησδην αγορευων. Hom.

5. What knowledge, or science, is that then, which rightly

rightly punishes those who are intemperate, and those who act against the laws in cities?

Τις ουν ειμι ἡ επιστημη, ὁστις ὁ εν ἡ πολις ακολασταινων και παρανομων ορθως κολαζω; Plato.

(3.) The passing of one thing *By* or *Beyond* another: as,

1. Juno conducted it by (the rocks), because Jason was dear to her,

Ἡρη παρεπεμψα, επει φιλος ην Ιησων. Hom.

2. You have dared to desire life so tenaciously, having transgressed the chiefest laws,

Ετολμησα οὑτω γλισχρως επιθυμεω ζαω, νομος ὁ μεγιστος παραβας. Plato.

3. If from time past these had advised things necessary, there had been no need that you (pl.) should consult now,

Ει εξ ὁ παρεληλυθως χρονος το δεον οὑτος συνεβουλευσα, ουδεν αν συ νυν εδει βουλευομαι. Demosth.

4. If he overlooks, i.e. disregards these things, he must be caught unguarded,

Παριδων οὑτος, αφυλακτος ληφθω. Demosth.

ΠΕΡΙ.

XIII. Words compounded with Περι imply,

(1.) That one thing is *Around*, or *Near To* another: as,

1. Archidamus encouraged the Spartans by building an

an altar in the night, and adorning it with splendid arms, and leading two horses round it,

Αρχιδαμος επερρωσα ὁ Σπαρτιατης, δια [a]νυξ βωμος ἱδρυσαμενος, και κοσμησας ὁπλα, και ἱππος δυο περιαγων. Polyæn.

2. They put golden stars round their heads,

[a]Ἡ κεφαλη περιεθηκα χρυσᾶς ἀστρε. Polyæn.

3. Some going about the city say that Philip, in conjunction with the Lacedæmonians, is effecting the destruction of the Thebans,

Ὁ μεν περιἰων, μετα [d]Λακεδαιμονιος φημι Φιλιππος πραττω ἡ Θηβαιος καταλυσις. Demosth.

4. Always look to or weigh well your words, and actions, that you may fall into as few errors as possible,

Επισκοπεω ὁ λογος αει τους σαυτου, και ἡ πραξις· ἱν' ὡς [d]ελαχιστος το ἁμαρτημα [3]περιπιπτω. Isocr.

(2.) *Superiority—Superior Excellence*—or *Something Superlative:* as,

1. Till either, being persuaded, we may have put an end to the war, or have conquered our enemies,

Ἑως αν η διαλυσωμαι πεισθεις [a]ὁ πολεμος, η περιγενωμαι [a]ὁ εχθρος. Demosth.

2. It is not wonderful if he, who goes to the fight himself, and labours, and is present at all things, and who omits no opportunity, nor season, is superior

superior to us, who are delaying, and decreeing, and enquiring what news,

Ου θαυμαστος ειμι, ει στρατευομενος και πονων εκεινος αυτος, και παρων εφ' [d] απας, και μηδεις καιρος μηδ' ωρα παραλειπων, [e] εγω μελλων και ψηφιζομενος, και πυνθανομενος, περιγινομαι. Demosth.

3. And near him Antenor ascended the very beautiful chariot,

Παρ δε [d] ου Αντηνωρ περικαλλης βησαμην διφρος. Hom.

4. He being very much rejoiced, relates the things which had happened,

Αυτος περιχαρης εων φραζω το συγκυρσας. Herod.

(3.) That which in Latin is expressed by *Super* as in *Superest*, in English by prefixing *Sur* as in *Survive:*

1. How short must be the whole life of man, since of these, so many in number, not one will survive to the hundredth year,

Ως βραχυς εην ο πας ανθρωπινος βιος, ει ουτος γε εων τοσουτος, ουδεις ες εκατοστος ετος περιεσομαι. Herodot.

2. If the boy is still living, and hath been made a king not by any predetermined design, be of good courage on this account,

Ει περιειμι και εβασιλευσα ο παις μη εκ προνοιης τινος, θαρσεω ουτος εινεκα. Herodot.

ΠΡΟ.

XIV. Words compounded with Προ imply,

(1.) That one Thing is *Before* another, either in Place, or Time: as,

1. It behoves you to apply your attention, that as much as you precede others in honours, so much also you may excel them in virtues,

Χρη προσεχω ὁ νοῦς, ὁπως ὁσον περ ἡ τιμη [g]ὁ αλλος προεχω, τοσουτον και ἡ αρετη [g]αυτος διαισω. Isocr.

2. In many, their tongue hastens before their understanding,

Πολλος ἡ γλωττα προτρεχω [e]ἡ διανοια. Isocr.

3. Your ancestors have procured for you and transmitted this prerogative with many, and honourable, and great dangers,

Συ ὁ προγονος ουτος το γερας εκτησαμην, και κατελιπον μετα [g]πολλος και καλος και μεγας κινδυνος. Demosth.

4. The Olynthians could mention many things now, which if they had then foreseen, they had not perished,

Πολλος αν ειπον εχοιμι Ολυνθιοι νυν, ὁς τοτε ει προειδομην, εκ αν απωλομην. Demosth.

5. When ye have heard all things, judge, and do not anticipate beforehand (what I am going to say),

Επειδαν ἁπας [s]ακουσω, εκεινα και μη προτερον προλαμβανω. Demosth.

(2.) *Pro-*

(2.) *Progressive Motion:* as,

1. We recite in verse to them, as they advance in years, the sentiments of wise men, and ancient exploits, and useful discourses,

[d]Προϊων, σοφος ανηρ γνωμην, και εργον παλαιον και λογος ωφελιμος, ραψωδεω αυτος. Lucian.

2. The night is advancing,

Η νυξ προβαινω. Xen.

3. I say that he, because he has no virtuous person to take care of him, will fall into some base lust, and will advance far in wickedness,

Φημι αυτος, δια το μηδεις εχω σπουδαιος επιμελητης, προσπεσουμαι [d]τις αισχρος επιθυμια, και προβησομαι πορρω [g]μοχθηρια. Xen.

ΠΡΟΣ.

XV. Words compounded with Προς imply,

Accession; or the Motion of one thing *towards* another: as,

1. They being now most unjust, add no great advantage to us,

Αδικος νυν γινομενος, ουδεις κερδος μεγας [d]εγω προσβαλλω. Herodot.

2. They see Cyrus coming up with his army, and there is reason to think that they betook themselves to him joyfully and gladly, as to a harbour from a storm,

Καθορα-

Καθορα-

Καθοραω Κυρος προσιων συν το στρατευμα, δοκειν δε χρη ασμενως και ηδεως, ωσπερ εις λιμην εκ χειμωνος, προσφερομαι αυτος. Xen.

3. It is fit that all these things should be in laws well established,

Ουτος απας προσειμι δει ὁ καλως κειμενος νομος. Isocr.

4. Immediately they all shouted, and falling on they fought: they repelled, they were repelled: they struck, they were stricken,

Ευθυς ανεβοησα πας, και προσπεσων εμαχομην· εωθουν, εωθουμην· επαιον, επαιομην. Xen.

ΣΥΝ.

XVI. Words compounded with Συν imply,

(1.) *Consociation:* as,

1. Many sympathize with their friends when unfortunate, but envy them when successful,

Πολλος μεν ατυχων ὁ φιλος συναχθομαι, καλως δε [d] πραττων φθονεω. Isocr.

2. Never when you have done any thing base, hope to be concealed: for although you should be concealed from other persons, yet you will be conscious to yourself,

Μηδεποτε μηδεις αισχρος ποιησας, ελπιζ' ἁλησω· και γαρ αν ὁ αλλος λαθω, σαυτου γε συνειδησω. Isocr.

3. It behoves you then to convene, to collect, to instruct, to admonish the other Greeks also,

Χρη τοτε και ὁ αλλος Ἑλλην συγκαλεω, συναγω, διδασκω, νυθετεω. Demosth.

4. Meeting together, we have built cities, and we have established laws, and we have found out arts,

Συνελθων πολις ωκισα, και νομος εθεμην, και τεχνη εὑρον. Isocr.

5. It is fit that the beginning and end should be able to be seen at one view,

Δυναμαι δει συνοραομαι ἡ αρχη και το τελος. Aristot.

Ὑπερ.

XVII. Words compounded with Ὑπερ imply,

(1.) *Superiority of one thing over another*, whether in situation, or in any quality which might render it more eminent: as,

1. The shining sun was risen above the earth,

Ηελιος φαεθων ὑπερσχεθον· γαιη. Hom.

2. The just, if they have the advantage over the unjust in nothing else, yet at least are superior to them in good expectations,

Ὁ δικαιος ᾗ ὁ αδικος ει μηδεις αλλος πλεονεκτεω, αλλ' εν ελπις γε σφδαιος ὑπερχω. Isocr.

3. Even slaves can scarcely bear insolent fastidiousness,

Ὑπεροπτικος ογκος μολις αν ὁ δουλος καρτερησεια. Isocr.

4. He

4. He ordered me always to excel, and to be superior to others, and not to disgrace the family of my fathers,

———Επιτελλον
Αιεν αριστευω, και υπειροχος ειμι αλλος,
Μηδε γενος πατηρ αισχυνω— Hom.

5. (Penelope) having ascended to the upper parts of the palace, with her female servants, then bewailed her dear husband Ulysses,

Ες δ' υπερωον αναβας συν αμφιπολος γυνη
Κλαιον επειτ' Οδυσευς φιλος ποσις. Hom.

(2.) The position of one thing BEYOND another; and thence any thing *Superlative:* as,

1. We have other games, of boxing, and throwing the quoit, and of leaping beyond each other,

Αλλος εγω ειμι γυμνασιον πυγμη, και δισκος,
και το υπεραλλομαι. Lucian.

2. This also exceeds in love to mankind,

Υπερβαλλω και τουτο φιλανθρωπια. Xen.

3. Their mother, when she saw this calamity, grieving beyond measure, snatched the sword from their dead bodies,

Μητηρ δ' ὁπως εισειδον ὁδε συμφορα,
Υπερπαθησας, ἡρπασα εκ νεκρος ξιφος. Eurip.

4. Solon a short time after ended his life, being very old,

Ὁ Σολων ολιγον ὑστερον υπεργηρως ων ὁ βιος
ετελευτησα. Ælian.

5. The enemies had perceived that they had extended their phalanx much farther on each side,

Εγνων ὁ πολεμιος πολυ ἐκατερωθεν ⁿ ὑπερφαλαγγῶν. Xen.

(3.) The doing of any thing *For*, or in *Defence of*, another: as,

1. I will give my life to die for this country,

Ψυχη τε διδωμι ᵉ ὁδε ὑπερθανον χθων. Eurip.

2. You now fight for this city,

Νυν πολις ὑπερμαχεω. Eurip.

ΥΠΟ.

XVIII. Words compounded with Υπο imply,

(1.) The *inferiority of one thing to another*, by being placed under or beneath it: as,

1. If we should submit, what do we think we shall suffer?

Ει ὑφησομαι, τι οιομαι πεισομαι; Xen.

2. The Gods have brought you into my hands,

Θεος ὑπηγαγον ες χειρ ἡ εμος. Herodot.

3. Ye sustained the war against them,

Υπεμεινα ᵃ ὁ προς εκεινος πολεμος. Demosth.

4. Philip sent for the Lacedæmonians, promising to do all things for them, lest the Phocians should gain them over to themselves,

Φιλιππος ὁ Λακεδαιμονιος μετεπεμπομην, πας το πραγμα ὑποσχομενος πραξω εκεινος, ἱνα μη αυτος ὁ Φωκευς ὑποποιησωμαι. Demosth.

5. It

5. It is fit that the beginnings and fundamental principles of actions should be true and just,

   Ἡ πραξις ἡ αρχη και ἡ ὑποθεσις αληθης και δικαιος ειμι προσηκει. Demosth.

(2.) *Diminution*: as,

1. We will yield to you somewhat of our former proposal,

   Εγω ὑπειξω[e] αρχαιος λογος. Herodot.

2. Thus he obscurely hinted at Oropus,

   Ὑπηνιττομην ἑτω ὁ Ωρωπος. Demosth.

3. They bring upon themselves voluntary slavery, calling it by specious names, the hospitality, and society, and friendship of Philip, and other such appellations,

   Αυθαιρετος [d] αυτος επαγομαι δελεια, Φιλιππος ξενια, και ἑταιρια, και φιλια, και τοιαυθ' ὑποκοριζομενος. Demosth.

4. When the day just began to be light, i. e. when it dawned,

   Επει ἡμερα ὑπεφαινομην. Xen.

5. The people, or men in the ranks, were somewhat less, in stature,

   Λαος ὑπολιζων ην. Hom.

6. Their primitive virtue gradually came to an end,

   Ἡ εξ αρχη αυτος αρετη κατα μικρον ὑπεληξα. Ælian.

EXTRACTS FROM HACHENBERG.

De Præpositionum vi in Compositis.

I. DE Compositis cum Αμφι; quæ Præpositio extra Compositionem significat, 1. *Circum, circa.* 2. *de.* 3. *propter.* Sed,

1. Αμφι, id quod ex αμφω αμφις et aliis apparet, proprie significat *ab utraque parte.* Atque, quòd in *utroque* spectantur *duo,* eaque diversa ; hanc etiam vim inde αμφι potest habere.

2. Quum vero, quod ab utraque parte cinctum est *circum* et *ab omnibus partibus* putetur cinctum; inde αμφι etiam notat *circum, undique.*

3. Tum res aliqua ejusmodi potest esse, ut, si referatur ad *utraque* aut *omnia,* significetur *magnus gradus* aut vehementia quædam.

4. Tandem quum, si quæ res utrinque in se feruntur, *contentio* quædam et quasi *pugna* existat; atque animus, si cooptando feratur in utrinque aut plura circum posita, *dubitet;* hæc etiam vis της αμφι in nonnullis spectanda est.

II. Ανα extra Compositionem, 1. cum Accus. *per.* 2. apud Poëtas cum Dativo *super* significat. Proprie significat *motum ad superiora.* Inde in Compositis,

1. Sæpiùs

1. Sæpiùs idem valet ac *ανω, sursum,* et pars superior respicitur.

2. In plúrimis idem valet ac *re*—apud Latinos, et hæc quidem significatio ducitur a propriâ. Nam qui redit, iterat, repetit, fingitur similis ejus, qui per priora ad superiora scandit et revertitur. Inde factum est, ut *ανα* idem valeat ac *re-, rursus, iterum,* ut in Latin. *reddo, repeto, resurgo,* &c.

3. Quum, qui quid iterat aut rursus facit, quasi retroëat per priora: dederunt etiam huic particulæ potestatem, quam habet *retro,* ut in Lat. *respicio, recurro, regredior,* &c.

4. Ex hac autem significatione manat ea, quâ idem valet ac *contra,* quòd, qui contra aliquem it, eum repellere, retrovertere studet, ut in Lat. *resisto, repugno, reluctor,* &c.

5. Ex potestate του *retro* in multis etiam *ανα Contrarium* adjectæ vocis significat, maximo ejus, quæ vim *tegendi* vel *obstruendi* habet, ut in Lat. *retego, recludo, retexo,* &c.

6. Qui retro cedit, separatur ab iis, a quibus retro it. Hinc etiam in nonnullis Compositis *ανα* vim *separandi* habet, ut in Lat. *reseco, repono, remitto,* &c.

7. Qui iterum vel rursus facit, idem sæpe facit, quod alter fecit. Hinc *ανα* in quibusdam Compositis *vicissitudinem* significat, ut in Lat. *redamo, rescribo, reddo,* &c.

8. Quod tendit ad superiora, alia superat: unde factum est, ut in multis *ανα* sit *Intensivum* ut vim adjunctæ vocis augeat.

9. Quòd *ανα* significat *repetitionem, iterationem*; eâdem

eâdem de causâ etiam significare potest *actionem iteratam in eâdem re agendâ*, ut in Lat. *reputo, recenseo, recogito.*

10. Ανα ex propriâ significatione significat rem *aliquo moveri aut pervenire.* Nil itaque impedit, quo minus hæc vis etiam ei in Compositione tribuatur.

11. Quod initium est quasi altissimum, quo quod referri potest, ut apparet ex Lat. *supra repetere, altius repetere:* inde ανα etiam in nonnullis Compositis *initium* videtur significare.

Tandem id quod iteratur, refertur ad priora, atque idcirco ανα etiam, significare poterit, respici *prius quiddam*, quod rem, quæ adjuncta voce significatur, præcessit.

III. Αντι extra Compositionem significat, 1. *pro*, i.e. *loco, instar.* 2. *propter.* 3. *præ, ante.* Propriè significat, aliquid *contra* et *ex adverso* esse positum. Hinc etiam in Compositione notat,

1. *Contra* non solum ad locum adversum, sed etiam ad *diversitatem, pugnam et nisum in adversa* significanda.

2. Quòd in permutandis rebus res quasi contra alteram ponitur, ut eam penset; idem valet ac *pro*, i.e. *loco, vicissim, rursus, re-*, ad permutationem significandam.

3. Quòd in comparando res una contra alteram ponitur aut animo aut re ipsa, ut appareat, quæ utriusque sit ratio; *comparationem* etiam αντι significat, et in multis *parilitatem.*

4. Quòd Præpositio αντι etiam notat *pro*, i.e. *propter*; eandem in nonnullis Compositis etiam hanc

eandem

eandem vim item ut ὑπερ potest habere ad *utilitatem* notandam.

IV. Απο eandem vim habet ac *a, ab,* apud Latinos, et extra Compositionem significat fere *a, ab, ex, propter, de.*

Proprie significat *principium,* unde quid oritur vel initium capit. Quum vero, quod ab aliqua re oritur, inde etiam soleat separari, *separationem* etiam hæc Præpositio significat, et hæc quidem vis in plurimis compositis conspicitur.

1. Additur separanti, atque significat re, quæ voce adjecta significatur, aliquid separari.

2. Additur ei, a quo separatur, et *distantiam* proprie significans idem in multis valet ac *longe, procul, seorsum.* Atque in Verbis, quæ huc pertinent, significat statum aut actionem ad remota referri.

3. Quòd res, si ab alia separetur, huic inesse negatur, utque hæc illâ privetur; απο *negationem* etiam et *privationem* significat. Quumque negans sit contrarium aienti; απο etiam *contrarium* simplicis adjecti significat.

4. Quum quid esse aut facere desinit, negatur atque a re separatur. Hinc απο vim *desinendi* habet et *finem* rei notat.

5. Quod απο significat principium rei; hoc idem in compositis multis notat.

a. Adhibetur ad significandum *principium, locum vel aliud* quiddam, *unde* quid existit vel oritur.

b. Spectat etiam ad *statum priorem,* ex quo quid in alium transit.

6. Quum, si quis acceptum reddat, faciat, quod facere

facere debet, et prius, quod accepit, sit obligationis principium; ut *re*, in compositis quibusdam Latinis, *reddere, referre;* ita in quibusdam Græcis ἀπο significat, aliquem ex *voto*, *pacto*, *debito* obligatum esse, ut quid faciat. Hinc in interpretatione quorundam *re-*, i. e. *rursus* adhibetur. Quanquam in nonnullis, quæ interpretantur per *re-*, separandi vis respiciatur. Nam qui redit, separat se et discedit a loco, quo venit.

7. Quum ἀπο in multis sit *Intensivum*, quod dicunt: hanc vim nonnulli quidem ducunt a n. 2, ex eo, quod in compositis significet *longe*, *multum*. Sed nescio, an hæc vis ducatur potius a n. 5. Nam qui rem quandam ad finem perducit, perfecte facit, atque ita gradus major significatur. Hæc vis certe videtur apparere ex ἀπεργαζεσθαι, in quo verbo vis augendi inest.

8. Quod a principio oritur, tendens ad externa vim suam alio transfert. Hinc ἀπο etiam potest notare rem vim suam *extra* se exserere.

V. Δια adhibetur et ad locum et ad tempus significandum atque extra Compositionem cum Genitivo fere significat *per*, cum Accusativo *propter*.

Proprie significat *motum per locum*, et in Compositis plurimis convenit cum Lat. *per* et *dis*. Itaque,

1. Significat, *aliquid per rem aliquam moveri*. Si quid autem per rem aliquam moveatur; pervenit ad partem ulteriorem: Atque si hoc respiciatur, idem valet ac *Trans*, aut simul et motus per locum et accessus ad ulteriorem partem significatur.

2. Quum

2. Quum ea, quæ locum significant transferantur fere ad tempus; *Temporis continuationem* διὰ significat, si res per tempus moveri fingatur.

3. Quum via, *per* quam itur, sit causa definiendi terminum atque etiam modum perveniendi ad finem; διὰ significare potest omne genus *causarum modive.*

4. Res, dum *per* aliud movetur, tangit utramque partem, neque solum multa, sed omnia etiam obvia. Inde factum est, ut διὰ etiam significet, rem, quæ adjuncto Simplice significatur, pertinere ad *plura* aut *omnia.*

5. Quod *per* mediam rem movetur, id separat, dividit, distinguit, et (ex 4.) pervenit ad multa. Inde Δια significat *separationem* et *divisionem.*

6. Eâdem de causâ διὰ significat *diversitatem.* Item

7. *Distinctionem.* Et

8. Ex iis, quæ (5, et 4,) dicta sunt significat etiam *distributionem.*

9. Quod per *rem* aliquam movetur, in mediam rem penetrat, eamque separat, distinguit, et ad utramque partem pertinet. Hinc διὰ adhibetur etiam ad significandum *medium* aliquorum, quo hæc separantur, distinguuntur, aut ad plura referuntur.

10. Significat etiam διὰ in nonnullis Compositis *studium mutuum,* maxime *certandi,* quum alter alterum conatur superare. Quam vim posses dicere inde manare, quòd, qui cum altero certat, aut studiose quidquam agit, omnia, quæ obstant, perrumpere tentat, aut etiam (ex 2.) studium certamenve continuat.

11. Quod per omnia movetur, quod omnia penetrat, quod continuatum omnia persequitur, id in sũo genere

genere summum est, et idcirco διὰ etiam *vim* verbi adjecti potest *augere*.

12. Res nonnullæ sunt ejusmodi, ut si quid per eas moveatur, vitientur, malumve quoddam iis afferatur. Inde διὰ etiam potest adhiberi ad *vitii malive* quiddam significandum.

13. Quod per aliquid movetur, hoc ipsum longius pergit, et cujus partes separantur, id extenditur. Hinc διὰ etiam significare potest *extensionem, explicationem*.

14. Quod per rem aliquam movetur, in hanc ipsam per exteriora penetrat. Atque hinc in quibusdam Compositis notat *in*, aut rem aliquam *indi, inseri*.

15. Quum διὰ (ex 5, 6.) notet separationem: significare etiam potest *liberationem*, et idem valet in nonnullis ac *ex*.

16. Quod per rem aliquam movetur, præter utramque partem movetur. Hinc διὰ in nonnullis Compositis significat idem, ac *præter*.

17. Quod per omnia penetrat, hæc etiam fingi potest superare, maxime si motus fingatur ortus a parte inferiore. Inde διὰ idem etiam valere potest ac *supra*.

VI. Εἰς extra compositionem idem plerumque valet, ac Latin. *ad, in*, et, quæ significationes ei præterea tribuuntur, hinc possunt duci.

Propriè significat rem moveri, et hanc alteri conjungi, quod Præpositionibus *ad* et *in* significatur. In Compositis hæc eadem vis respicitur.

VII. Ἐκ

VII. Ex vel Eξ eandem vim habet ac Lat. *ex*, et multum convenit cum απο, præterquam quod in *ex* interiora, in απο exteriora respiciuntur.

Proprie itaque *motum ex re interiore* vel *media*, atque idcirco *principium*, unde quid movetur vel oritur, significat.

1. Ex hâc vi propriâ sæpissime significat *motum ex re media vel interiore ad exteriora*. Atque in Compositis aliis magis res media unde quid movetur, in aliis magis exterius, quo movetur, in aliis utrumque respicitur.

2. Quod ex re aliquâ movetur, ab hâc separatur, et idcirco εκ non minus ac απο significat separationem, additurque *separanti*.

3. Neque minus additur ei quod separatur. Quumque id, quod ex re aliquâ movetur et inde separatur, hâc etiam privetur, eique non amplius insit; εκ significat etiam *privationem* et *negationem* ejus, quod Simplice adjecto notatur. *Contrarium* quoque ejus significat: quippe *contraria* sunt quorum alterum aiens, alterum negans est.

4. Quod ex re aliquâ movetur, ab hac separatum distat, atque differt. Unde εκ *distantiam, diversitatem* et *distinctionem* potest notare.

5. Quum, quod a re separatum est, huic non amplius insit, ipsaque id habere desinat: εκ etiam *desinendi* vim habet, et significat rei vel actionis *finem*.

6. Ex propria vi εκ significat *principium*, unde quid movetur, oritur.

7. Quòd status prior, ex quo res aliqua in aliam mutatur, est principium, ex quo quasi movetur et trans-

transfertur; hanc *mutationem* ἐκ potest etiam significare.

8. Ex primo apparet, ἐκ item ut ἀπο posse significare, rem vim *suam extra se exserere.*

9. Ut ἀπο, ita etiam ἐκ vim adjecti Simplicis auget, eo magis, quod, cujus vis ex intimis se effundit, aut in interioribus efficax est, existimatur in suo genere summum.

VIII. Ἐν convenit cum Lat. *in*, si hoc sequatur Ablativus, eoque differt ab εἰς, quod εἰς (κινησιν) *motum*, ἐν (στασιν) *quietem* significat.

Proprie ita ἐν significat *conjunctionem*, et ex hâc quidem conjunctione *interius* quiddam respicitur. Etsi vero significet quietem; ex verbis tamen adjunctis sæpe accipit vim *movendi*, et idem valet ac *in*, addito Accusativo, vel *ad*. Præterea res, ad quam ἐν refertur, sæpissime non exprimitur sed intelligitur.

1. Ἐν in multis Compositis significat, quiddam *esse in re* tanquam Subjecto, quæ Simplice adjecto significatur, atque idcirco notat, rei, quæ Simplice significatur, aliquid inesse, hanc aliquid habere, huic aliquid attribui.

2. In Compositis multis ἐν significat, rem quæ Simplice adjecto significatur, *alteri inesse*, aut alteri tribui.

3. Ex propriâ vi etiam ἐν significat, rem aliquam aut actionem *esse* vel *versari in* loco, aut in re aliquâ.

4. Ex eâdem vi propriâ ἐν etiam potest significare, rem referri ad *Subjectum* cui inesse dicitur, aut ad rei *interiora*.

5. Quum

5. Quum ἐν, quod modò monui, in multis Compositis idem valeat ac εἰς *in*, *ad*:, significat etiam *motum*, et rem, quæ Simplice notatur tendere ad conjunctionem.

6. Quod in re aliqua inest, vel in eam movetur, distinguit aut separat rem mediam, aut utrinque habet ea, ad quæ referatur. Præterea, quod in re aliqua inest, in hâc mediâ est. Hinc ἐν etiam idem potest valere ac *inter*.

7. Quum ἐν in Compositis quibusdam eandem vim habeat, atque εἰς, significetque, actionem aliquo tendere: ἐν etiam, ut Lat. *in*, idem poterit valere ac *adversus*, *contra*.

8. Si quid rei insit, aut plus aut minus inesse potest. Num autem plus an minus insit, ex ipsa re, aut potius ex usu loquendi judicandum est. At si ponas minus inesse, ἐν *minuit* vim Simplicis adjecti.

9. Verum si ponas, plus rei inesse, ἐν *auget* vim *Simplicis*. Præterea hanc augendi vim, id quod de εἰς monuimus, inde possis ducere, quòd res, quæ in interiora penetrat, aut in interioribus versatur, est efficacissima.

IX. Ἐπὶ propriè significat, aliquid *super* rem aliquam, aut *apud* sive *ad* rem aliquam esse. Et quanquam notat *quietem*, sæpe tamen, quod idem de ἐν monuimus, ex verbis adjunctis accipit vim *movendi*.

Idcirco hac præpositione *superius* quiddam aut *propinquitas*, et in multis etiam *interior conjunctio* respicitur.

Ut verò de significatione, quam hæc Præpositio in Compo-

Compositione habet, possimus judicare, spectanda est significatio, quam habet, si extra Compositionem separatim ponatur cum Nominibus. Significat

a. Locum, *in quo* vel *super quem* quid est, aut *in quem* vel *ad quem quid* movetur, et idem valet ac *in, apud, ad, super.*

b. *Tempus,* aut *quo,* aut per *quod* aliquid est.

c. *Causam,* in primis moventem.

d. *Objectum,* sive id, in quo actio versatur.

e. *Conditionem et modum* rei.

f. *Potestatem rei* alicujus, *munusve,* cui quis præest.

g. Id, a *quo* quid *nominatur.*

h. Valet idem ac, *præter,* et

i. *Post,* et

k. *Adversus, contra,* et

l. *Super* vel *supra,* si addatur rebus numeratis, quos alius numerus superat. Et hæ quidem significationes omnes, id quod alio loco docui, ducuntur a significatione propria, quam primo loco posuimus. His itaque positis,

Επι in Compositione,

1. Significat ex vi propriâ et *a* aliquid esse *in re, ad* vel *super rem,* quæ Simplice significatur, et in hoc quidem convenientia est inter επι et εν. Επι itaque possis habere pro Præpositione, quam sequatur Simplex adjectum.

Huc ideo etiam possis referre ea, quæ significant tempus, quasi επι cum Nomine sit positum.

2. Ab hoc, quod modò dixi, non multum differt ea vis Præpos. επι qua notat, aliquid *perducere* ad

 rem,

quem quid movetur, item locum *in* aut *sub* quo quid est; et plurimùm quidem locus inferior respicitur.

b. *Tempus, quo* quid est.

c. *Pugnam quandam*, et idem valet ac *contra*.

d. *Objectum*, sive rem, in qua actio versatur; item rei *qualitatem*.

e. *Convenientiam* quandam et similitudinem, ut; *κατ' αξιαν, pro dignitate; κατα σαθμην, ad amussim.*

f. *Universale* quiddam, et *distributionem* in singula, ut; *οικῶσι κατα πολεις, habitant in sua quisque urbe; κατ' ετος, singulis annis.*

g. *Causam moventem*, ut *propter*.

h. *Partem* aut *speciale* quiddam, quo quid refertur, ut; *κατα την ουσιαν ἡ ελευθεριοτης λεγεται, ex facultatibus liberalitas dicitur, sive judicanda est.*

In Compositione,

1. Κατα ex *c.* idem valet ac *contra*, et *pugnam* et *adversum quiddam* significat.

2. Ex propriâ vi ad inferius quiddam refertur hæc Præpositio, et in plurimis *deorsum*, in paucioribus *sub* significat.

3. Quòd *κατα* significat *motum per locum* ex *a.* et *universale quiddam* ex *f.*; inde idem valet ac *per*, et in aliis *hunc motum*, in aliis *rem ad omnia referri et pertinere* significat. In nonnullis etiam *de* possit adhibere, ut simul significetur, *an quid veniat* vel *existat*.

4. Quòd *κατα* item ut *επι* significat locum, quo quid movetur, et in quo quid est; hinc eandem etiam vim habet, et in multis idem valet ac *ad*, *in*.

5. Si fingas, eum, qui aliquo tendit, ascendere, hic,

hic, quum redit, deorsum fertur et descendit. Hinc ex 2. videtur factum, ut in nonnullis κατα significet *re-, rursus.*

6. Quòd κατα significat motum per locum ex *a.* et 3. hoc si ad tempus transferatur, κατα significat *continuationem* temporis.

7. Si quis *contra* aliquid vel *in* aliquâ re vim suam exerceat: fieri certe potest, ut efficiatur, quod vult et conatur. Ex eo videtur factum, ut κατα in nonnullis Compositis significet *effectum finemve* rei vel actionis, quæ Simplice significatur.

8. Eâdem de causâ, si qua vis contra aliquid valeat, hoc consumetur. Idcirco κατα etiam *consumsionem rei* significat.

9. Si quid sit vel fiat *contra* jus et fas, aut *contra* quàm debet; erit pravum. Atque ideo, si hoc respiciatur; κατα ex vi, qua notat *contra*, significat etiam *pravum* aut *malum* quiddam.

10. Si qua vis per omnia diffundatur, et contra impedimenta valeat; ea certe est maxima. Quare ex 3. et 1. κατα etiam *vim* Simplicis adjecti *auget.*

11. In nonnullis Compositis κατα significat aliquam rem, quæ Simplice Verbo notatur, *efficere.* Et hæc quidem vis videtur duci ab eâ quam n. 7. indicavimus.

12. Præterea quæ Præpositio separata significat, si minus omnia, quædam tamen ex his ad Composita videntur posse transferri. Κατα itaque potest significare,

α. Universale quiddam et *distributionem* ex *f.*

β. Objectum,

β. *Objectum*, sive rem in quâ actio versatur ex d.
γ. *Convenientiam* aut *similitudinem*.

XI: Μετα proprie videtur significare *cum* aliqua re, aut *proxime post* aliquam rem. Si hæc præpositio separatim construatur cum Nomine, significat cum Genitivo, aliquid cum altero conjunctum esse, item ut Latin. *cum;* sed cum Accusativo idem valet ac *post*, et de tempore et ordine adhibetur, atque apud Poëtas etiam significat *in, ad.*

In Compositis,

1. Ex propriâ vi significat conjunctionem, et idem valet ac *cum.*

2. Qui cum aliis aliquid habet, ejus est particeps. Hinc significat *participatum* et *communionem*. Et hoc quidem cum priore habet convenientiam.

3. Ex propriâ vi alterâ idem valet ac *post.*

4. Qui aliunde alio proficiscitur; post se relinquit locum, unde et per quem ivit; præterea post tempus aliquod eo loco est, quo pervenit. Hoc videtur locum fecisse hac Præpositione significandi, aliquid de loco quodam in alterum pervenire. Unde idem in multis valet ac *trans.*

5. Quod de loco quodam in alium pervenit, ejus status mutatur. Hinc factum est, ut in plurimis μετα significet *mutationem* rei, quæ Simplice significatur; atque in interpretatione nonnullorum Compositorum potest adhiberi *re-, rursus.*

6. Qui aliquo transit; eo pervenit, eo etiam tendit. Hinc in nonnullis Compositis μετα significat aliquid de loco aliquo alio moveri, ac idem valet ac *ad, in.*

7. Si

7. Si ponas transitum; erit etiam locus medius inter duo loca, unde et quo quis transit: præterea quod cum aliis est, poni etiam potest inter hæc esse. Hæc videtur causa, cur μετα in nonnullis significet *medium* quiddam, et idem valeat ac *inter*.

8. In Compositis quibusdam cum Nomine possis fingere, cum Præpositione μετα junctum esse Nomen Simplex, quod idem de εν, επι et κατα monuimus.

XII. Παρα proprie videtur significare motûs initium ab aliqua re fieri, et aliquid *præter* rem aliquam promoveri. Significat itaque, aliquid *apud* vel *juxta* aliquam rem esse. Hinc ducuntur significationes, quæ huic Præpositioni extra Compositionem tribuuntur. Significat,

a. Id, *unde* quid oritur vel proficiscitur.

b. Propinquitatem, et idem valet ac *ad*, *apud*, *juxta*.

c. *Locum*, et *ubi* quid est, et *quo* quid movetur.

d. *Tempus*, *per quod* quid est, ejusque *iterationem*, ut, παρα μηνα, *altero quoque mense*; παρα τρεις μηνας, *tertio quoque mense*.

e. *Causam moventem*.

f. Aliquid esse *in alicujus potestate*.

g. Idem valet ac *præter*, et præter vim propriam, qua hæc Præpositio significat *apud*, *juxta*, idem valet ac,

α. *Præter*, *contra*, vim pugnandi habens.

β. *Præter*, *extra*, vim excipiendi habens.

γ. *Præter*, *supra*, *ultra*, significans, aliquid excedere modum.

h. *Comparationem*, et eam non solum per se ipsam, sed

sed illam etiam, qua *superius* quiddam notatur, atque hæc Præpositio additur inferiori.

i. *Derivationem*, atque adjungitur ei, unde quædam vox ducitur.

In Compositis παρα,

1. Ex *a.* significat propinquitatem, et idem valet ac *ad, apud, juxta, prope.*

2. Neque a priori differt, si παρα significet aliquid *addi* vel *adjunctum* esse.

3. Ex superioribus atque proprie, significat idem ac *præter*, et hinc in nonnullis *trans.*

4. Si quid juxta rem aliquam sit constitutum aut ei additum, existimatur etiam huic conjunctum. Hinc παρα significat etiam conjunctionem, et idem valet ac συν, *cum, una, simul.*

5. Si quid aliquo moveatur; eo etiam pervenit aut penetrat. Itaque ex propriâ vi et *c.* in nonnullis Compositis παρα idem valet ac εις, προς, *ad, in, intro.*

6. Παρα ex *h.* significat Comparationem, et hæc quidem vis inde manat, quod in comparando res altera juxta alteram ponitur, aut certe animo res inter se conferuntur. Hinc παρα significat quoque *Comparationem* et *Similitudinem.*

7. Si quid *præter* rem aliquam moveatur; hanc leviter modo tangit, neque ex instituto. Hoc quum respexerint, Compositis multis tribuerunt vim *minuendi*, atque inde signi[illegible]t etiam *leviter, leniter, obiter, clam, temere, negligenter, fortuito.*

8. Si quis locum prætereat; eum existimatur non curare, negligere; aut si quis quem non dignetur intueri, sed oculos præter eum alio tendat; eum judicatur

judicatur despicere. Hinc παρα accepit vim *negligendi, despiciendi.*

9. Quum Præpositio παρα separata idem valeat ac *contra,* ad pugnam significandam; hanc eandem vim etiam habet in Compositis quibusdam.

10. Quod contra aliquid movetur, in hoc retro pellit. Hinc ex superiore vi manat ea, qua παρα in Compositis quibusdam idem valet ac *re-, retro.*

11. Quod supra monuimus de κατα significante *contra* §. x. 9. id huc etiam transferendum est. Nimirum quod fit contra jus et fas, aut contra quàm decet vèl alii sentiunt, id existimatur pravum et vitii quiddam habere. Idcirco παρα etiam *vitium* aut *malum* significat.

12. Quum παρα ex *h.* adhibeatur in comparando ad superius quiddam significandum, et ex *g.* γ. significet etiam, aliquid modum excedere; hinc in quibusdam in Compositis παρα idem valet ac *supra,* vel *ultra.*

13. Quod *præter* rem aliquam promovetur, id ab hac separatur. Quare quod supra docuimus §. iv. 3. §. vii. 3. de απο et εκ, huc etiam videtur revocandum. Nam eâdem de causâ παρα in nonnullis Compositis *separat, privat, negat.* Atque hæc eadem vis in nonnullis etiam ab iis, quæ modo n. 11. diximus, potest duci.

14. Quum ex propriâ vi παρα significet, aliquid promoveri; in nonnullis etiam Compositis idem valet ac *porro, longe,* significatque continuatum motum ad adversa.

15. Quod de superioribus Præpositionibus docui-

mus,

mus, hoc idem etiam transferendum est ad παρα. Nimirum multa Composita possis interpretari et explanare, quasi Præpositionem παρα sequatur Nomen, pars Compositi altera.

16. Si quis consideret, quæ modo diximus n. 14. et 15. præterea, quæ supra de κατα significante *contra* §. x. 10. monuimus; facile etiam, credo, concedet, παρα posse esse *Intensivum*, et adjecti Simplicis vim augere.

XIII. Περι idem proprie valet ac *circum*, neque multum differt ab αμφι §. i. 1, 2.

Si de tempore vel numero adhibeatur; significat *sub, circa, circiter.* Præterea sæpius significat objectum, et causam moventem, idemque valet ac *de, ob, erga, contra.* Additur etiam ei, quo aliquid majus vel superius est, et idem valet ac *supra, præ.*

In Compositis,

1. Περι ex propriâ vi idem valet ac *circum. Ambitus* itaque rei, hujusque partes exteriores respiciuntur.

2. Quod *circum* movetur, non recta aliquo tendit, sed a diversis partibus movetur tangitque multas variasque rei partes. Hinc περι significat aliquid *huc illuc* moveri, præterea rei alicujus *multas variasque partes.*

3. Ut αμφι pro περι; ita περι etiam pro αμφι in nonnullis Compositis ponitur atque refertur ad *utrumque, duove* diversa, eo magis, quod in his etiam ambitus quidam potest concipi.

4. Quæ moventur *in* vel *ad* aliquid, hæc perveniunt *circum* ea, ad vel in quæ moventur. Ideo in non-

nonnullis Compositis περι eandem vim habet ac *in*, *ad*, additâ tamen quâdam emphasi.

5. Περι additur multis verbis, quæ habent vim *capiendi*, *trahendi*, *demendi*, in quibus significanter notat, rem undique vel omnibus partibus tolli.

6. Quod per vicissitudinem fit, id fingitur quasi in orbem moveri. Eâ de causâ περι in Compositis quibusdam *vicissitudinem* notat.

7. Quod est circum rem aliquam, id, quum sit extra eam, est aut potest fingi ea superius. Inde, atque ex vi, quam hæc Præpositio separata habet, idem valet in quibusdam Compositis ac *supra*, et significat *superius* quiddam, item *reliquum*.

8. Si quid circum moveatur vel manet ex aliquâ re; nimium huic inest. Eâque de causâ, aut quia, quod circum rem aliquam est, extra eam rem neque ad ipsam pertinere existimatur; hoc etiam est superfluum, supervacaneum. Eo videtur factum, ut in quibusdam Compositis περι significet *nimium*, *supervacuum*, *quod ad rem vel institutum non pertinet*. Adde *curiositatem* quod curiosus et corpore et animo circumerrat.

9. Quod vagum circumagitur, et huc illuc movetur, ejus motus et eventus est incertus, fortuitus. Hinc ex 1. et 2. περι significare potest *casum fortuitum*.

10. Si quis aliquem non adspiciat ipsum, sed ea, quæ circum sunt; aut si quis quasi superior ad aliquem flectat oculos, iisque circum erret; eum judicatur negligere, contemnere. Hinc ex 1. vel 7. περι in nonnullis compositis habet vim *negligendi*, *despiciendi*.

11. Quod supra de *vi augendi* της αμφι diximus, huc

huc etiam potest transferri: et hæc quidem vis augebitur, si conferas, quæ modò n. 7. monuimus.

XIV. Προ idem valet ac *ante.* Extra Compositionem significat proprie anteriorem vel priorem locum, præterea aliquid prius esse aut tempore, aut ordine et dignitate. Sunt etiam exempla, in quibus idem valet ac *pro*, i. e. *loco* alicujus, et *pro*, i. e. *propter, ex usu* alicujus.

In Compositis,

1. Προ significat, aliquid *prius* esse tempore et idem valet ac *ante.*

2. Proprie de loco adhibetur, et valet idem ac *ante*, significatque *anteriorem* quoque vel *priorem* locum vel rem.

3. Quod ante alios in conspectu aliorum fit, id fit palam. Hinc προ etiam idem valet ac *palam, manifeste, publice.*

4. Quod priore loco vel ordine ponitur; id solet existimari præstare, antecellere. Eâ de causâ προ etiam adhibetur ac significandam majorem dignitatem, *excellentiam*, quâ quid alia superat.

5. Ut extra compositionem, ita in Compositis quoque προ idem valet ac ὑπερ et αντι, et Latin. *pro*, i. e. *loco alicujus, ex usu, in auxilium alicujus.*

6. Si ponas, rem moveri; tum προ, si eo referatur, significabit aliquid *ad partem anteriorem* moveri, atque in nonnullis compositis *in locum*, ubi ante alios in conspectu ponatur.

7. At si ponas, rem ad anteriorem partem versus moveri, neque definiatur terminus, ad quem perveniat;

veniat; προ motum continuatum significat, et idem valet ac *procul, longe, porro,* quam vim etiam Lat. *pro* habet in Compositis plurimis.

8. Præterea, si quis procul a se removeat, quæ possit vel debeat servare; hæc recte judicatur negligere, minus curare. Hinc in nonnullis Compositis προ *negligentiam* et damnum inde ortum significat, quod idem significat Lat. *pro.*

9. Si quid moveatur ad partem anteriorem, poni etiam potest terminus, ad quem moveatur. Hoc itaque respicientes in Compositis quibusdam huic Præpositioni tribuerunt eandem vim quam habet προς, et Lat. *ad.*

10. Quod προ et in Compositione et extra eam significat præstantiam; inde etiam et ex aliis, quæ significare potest, in Compositis quibusdam *auget vim* adjecti.

XV. Προς proprie videtur significare motum ad rem aliquam, et convenientiam habet cum Lat. *ad* et Græc. εις, significatque ideo quandam conjunctionem et propinquitatem.

Extra Compositionem adhibetur ad significandum locum, et quo quid est, et quid movetur, et idem valet ac *apud, juxta, ad;* de tempore significat et temporis propinquitatem, et quo tempore, et usque ad quod tempus aliquid sit.

Significat præterea originem, commodum vel incommodum, finem causam moventem, aliquid aliquo pertinere, modum rei et qualitatem, convenientiam et comparationem, tandem idem valet ac *adversus, erga, contra.*

In

5. Neque minus significare potest, res conjungi, atque *συν* refertur ad res, *in quibus quis versatur jungendo.*

6. Significare idcirco potest, *actionem versari in multis junctis vel jungendis*, aut *rem etiam constare multis.*

7. Ex vi conjungendi *συν* in nonnullis Compositis significat *communitatem loci, temporis, finis.*

8. Si qua res pendeat a consilio, et plures idem agant; *consensum plurium* in eâdem actione *συν* significat. Significat præterea *communitatem actionis* si plures simul idem agant. *Mutuam* etiam *actionem* significat, si utrique in utrisque versentur eâdem actione.

9. Si quis cum altero agat, aut alteri sit junctus in agendâ re, quam sibi proposuit, vel quæ prodesse putatur; eum adjuvat. Eâ de causâ *συν* in multis Compositis significat *auxilium.*

10. Si quid alteri comparetur; aut re ipsa aut animo huic debet jungi: atque si res alteri ita *conveniat*, ut eadem habeat ac altera; hæc illi etiam ob hanc communitatem conjuncta existimatur. Hinc *συν* significat etiam *comparationem* et *convenientiam.*

11. Quod *præsens*, quod *propinquum*, quo quid *cinctum* est; cum aliis, quibus propinquum est, conjunctum dicitur. Eâ de causâ in Compositis nonnullis *συν præsentiam propinquitatemve* significat.

12. Totum constat ex partibus junctis atque in vehemente nisu vires omnes junctæ intenduntur. Itaque *συν* ex vi conjungendi significare potest *totum, plures* vel *omnes partes*, præterea vehementiam conatûs, idemque valet ac *valde*, atque adeo *συν* est *Intensivum.*

XVII.

XVII. Ὑπερ propriè adhibetur ad *locum superiorem* significandum, et idem valet ac *super, supra.* Præterea extra compositionem significat *objectum, causam moventem.* Idem etiam valet ac *pro* i.e. *ex usu* aut *loco.* Significat quoque majorem gradum aut numerum, aut aliquid excedere rectum modum, habetque eandem vim ac *supra, ultra, præter.*

In Compositis,

1. Propriè ὑπερ adhibetur ad significandum *locum superiorem.*

2. Quod altero majus est, id hoc existimatur etiam superius. Inde in compositione item ut extra eandem significat *majus gradu, numero, aut alia quâdam re.*

3. Quod aliis præstat, alia superat, vincit: itidem his judicatur superius et supra ea esse. Hinc ὑπερ accepit vim *excellendi, superandi, vincendi.*

4. Quod excedit modum, id supra hunc dicitur esse. Itaque ὑπερ significat etiam, aliquid *modum excedere.* Et hoc quidem contextus orationis satis declarabit, num quid vitio an laudi dicatur; num ὑπερ excellentiam quandam, an vitium significet.

5. Qui rem aliquam tractant, supra eam fere stant, et superiores eam habent sub manibus. Hinc factum est, ut ὑπερ significet actionis *objectum;* quumque id, propter quod vel pro quo aliquis quid agit, objectum actionis sit; ὑπερ in compositis non minus quam extra ea idem valet ac *pro* i.e. *ex usu* vel *loco* alicujus.

6. Qui super vel supra locum movetur venit etiam ultra illum. Hinc in nonnullis Compositis ὑπερ idem valet ac *trans, ultra.*

7. Quod super re aliqua ponitur, huic additur,

adjungitur. Hoc respicientes tribuerunt huic Præpositioni vim *addendi.* Valet etiam in nonnullis Compositis idem ac *insuper, præterea:* vid. προς n. 6.

8. Quod supra de παρα n. 8. et de περι n. 10. monuimus, huc etiam transferatur. Nam si quis oculos aut mentem non in ipsa re defigat, sed super, ultra eam convertat; illam negligere, despicere existimatur. Hinc in nonnullis ὑπερ habet vim *contemnendi, negligendi.*

9. Quæ n. 2. 3. diximus, atque adeo vis ipsa της ὑπερ satis declarant vim ejus *augendi.*

XVIII. Ὑπο significat inferiorem locum, et idem valet ac *sub, subter, infra.* Præterea hæc Præpositio separata adhibetur ab significandum, aliquem *alteri subjectum* sive *eo inferiorem* esse. Significat etiam sæpius causam, item *tempus, sub* quod aliquid est.

In Compositis,

1. Significat propriè *locum inferiorem* neque solum quietem aut actionem in loco inferiore, sed motum etiam ex inferiore ad superiorem, et ex superiore ad inferiorem. Ex propria autem significatione ducuntur aliæ.

2. Transfertur ὑπο ad significandum *inferiorem statu,* vel *ordine,* item *subjectum* sive *obnoxium malo alicui,* quod premit.

3. Quod altero est inferius, illud hoc existimatur minus. Præterea quod sub aliqua re positum premitur, omnem suam vim non potest exercere. Hinc

factum

factum est, ut ὑπο apud Græcos item ut *sub* apud Latinos *minuat vim* vocis adjunctæ, aut significet etiam aliquantam *similitudinem.*

4. Quod sub aliqua re est positum, id latet, neque potest cognosci. Hinc ὑπο in Compositis permultis significat *occultum* quiddam, et *clam* aliquid fieri.

5. Quod sub oculis, sub manibus est, id est ante nos. Hinc in nonnullis videtur accepisse eandem vim ac προ, et idem valere ac *ante, præ.*

6. Ut superius per metaphoram adhibetur ad significandum prius; ita inferius transfertur ad significandum posterius. Unde in Compositis quibusdam significat, *aliquid alterum sequi.*

7. Qui in alterius locum venit, hunc quasi sequitur et post eum venit. Quare quum ex n. 6. ὑπο idem possit valere ac *post;* accepit etiam vim *substituendi.*

8. A rebus suppositis multa ita pendent, ut sine illis non possint consistere et permanere; multa etiam sunt ejusmodi, ut si quid supponatur. Hinc ut apud Latinos, *sub,* sic apud Græcos ὑπο habet potestatem *auxilii* et *commodi.*

9. Si ponas eum, qui aliquo tendit, quasi ascendere; tum, si revertatur, ad locum inferiorem ire fingitur. Hinc forte factum est, ut in nonnullis Compositis idem valeat ac *retro.* Quanquam in nonnullis etiam, qui recedit, inferior potest existimari.

10. Quod sub re aliqua est, huic est propinquum. Præterea, quod n. 5. monuimus, ὑπο idem valere

potest ac προ. Hinc etiam *præsentiam* et *propinquitatem* notat, et in nonnullis idem valet ac *ad*.

11. Si quis opus aggrediatur, incipiat; tum hoc sub oculos, sub manus ejus ante eum pervenit. Quæ causa videtur esse, cur ὑπο in nonnullis significet *initium*. Initium quoque significare potest, quod incipientis minor fere vis est*.

* Hachenberg has illustrated each of the above explanations by Examples of Single Words. It were to be wished, that he had rather cited whole Sentences, and named their several Authors.

SELECT

SENTENCES

FROM

XENOPHON'S CYROPÆDIA.

SELECT

SENTENCES

FROM

XENOPHON'S CYROPÆDIA.

1. ΕΦΥΝ δε ὁ Κυρος λεγομαι, [a]ειδος μεν καλος, [a]ψυχη δε φιλανθρωπος, και φιλομαθης, και φιλοτιμος, ὡστε πας μεν πονος ανετλην, πας δε κινδυνος ὑπεμεινα [g]το επαινεομαι ἑνεκα.

2. Ἡ μεν γαρ πλειστος πολις αφεις παιδευω ὁπως τις εθελοιμι ὁ ἑαυτου παις, και [a]αυτος ὁ πρεσβυτερος ὁπως εθελω διαγω, επιταττω [d]αυτος μη κλεπτω, μη ἁρπαζω, μη βια εις οικια παρειμι, μη παιω ὁς μη δικαιος, μη μοιχευω, μη απειθεω [d]αρχων, και ὁ αλλος τοιαυτος ὡσαυτως· ην δε τις ουτος τις [5]παραβαινω, ζημια [d]αυτος επεθην. Ὁ δε Περσικος νομος προλαβων, επιμελομαι ὁπως [2]την αρχην μη τοιουτος εσομαι ὁ πολιτης, ὡστε [g]πονηρος τις εργον η αισχρος εφιεμαι.

1. φιλανθρωπος signifies, literally, the friend of mankind; and thence denotes a person to be kind, gentle, courteous, and benevolent to all men. That temper which inclines men to be φιλανθρωποι, is a quality which should mark every generous and magnanimous character.

2. Ος

SELECT

SENTENCES

FROM

XENOPHON'S CYROPÆDIA.

1. CYRUS is said to have been by nature most beautiful in form, most humane in mind, most desirous of learning, most ambitious of honour, so as to have endured every kind of labour and undergone every kind of danger for the sake of being praised.

2. For most cities permitting every one to educate his own children as each may choose, and (permitting) those who are more advanced in years to live as they will, enjoin them not to steal, not to plunder, not to enter by violence into a house, not to strike any one whom it is not just (to strike): not to commit adultery, not to disobey the magistrate, and other things of this nature: and if any one should transgress against any thing of these, they have appointed punishments for them. But the Persian laws having taken things higher, provide that their citizens shall not be at all such, as to desire any wicked or base action.

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2. On the word ἀρχὴν used elliptically in the sense here given it, see HOOGEVEEN's second Edition of VIGER *De idiotismis*, c. 3, §. 3.

3. Δικαζω δε και [e]εγκλημα ὁς ἑνεκα ανθρωπος μισεω μεν αλληλοι μαλιστα, δικαζομαι δε ἡκιστα, Αχαριςια· κ', ὁς αν γνω δυναμενος μεν χαρις αποδιδωμι, μη αποδιδους δε, χολαζω και ουτος ισχυρως. Οιομαι γαρ ὁ αχαριστος, και περι [a]θεος αν μαλιςα αμελως εχω, και περι [a]γονευς, και πατρις, και φιλος. Εκομαι δε δοκεω μαλιστα ἡ αχαριστια ἡ αναισχυντια· και γαρ ουτος μεγιςος δοκεω ειμι επι [a]πας ὁ αισχρος ἡγεμων.

4. Ει δε τις αυτος οιομαι η εσθιω αηδως, ὁταν καρδαμον μονος [a]εχω επι [d]ὁ σιτος, η πινω αηδως, ὁταν ὑδωρ [a]πινω, ανεμνησθην, πως μεν ἡδυς μαζα και αρτος πεινων φαγω, πως δε ἡδυς ὑδωρ διψων επιον.

5. [p']Οσος πραγμα εχω εν το δειπνον, ει αναγκη [d]στω επι [a]πας το λεπανιον ὑτος διατεινω ἡ χειρ, και απογευομαι [e]ὑτος το παντοδαπος βρωμα. Τι δε; φαναι [a]ὁ Αστυαγης· ου γαρ πολυ συ δοκεω καλλιον ὁδε το δειπνον ειμι [e]ὁ εν Περσης; Ὁ δε Κυρος προς ουτος απεκριναμην λεγομαι, Ουχι· αλλα πολυ ἁπλουστερος και ευθυτερος παρ' [d]εγω ἡ ὁδος ειμι επι [a]το ενεπλησθην, ἡ παρ' [d]συ. Εγω μεν γαρ αρτος και κρεας εις ὑτος αγω· [p]συ δε εις μεν ὁ αυτος [d]εγω σπευδω, [a]πολλος δε τις ἑλιγμος ανω και κατω πλανωμενος, μολις αφικνεομαι ὁπου εγω παλαι ἡκον.

6. Επερωτηθεις δε παλιν υπο [e]ἡ μητηρ, δια τις ἑπω

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3. Μισουσι μεν.

VIOLA. I hate ingratitude more in a man,
Than lying, vainness, babbling drunkenness,
Or any taint of vice, whose strong corruption
Inhabits our frail blood.

SHAKESP. *Twelfth Night*, Act iii. Sc. 4.

3. Ἡ

3. They take cognizance also of a crime, for which indeed men hate one another very much, but never bring it to justice; viz. Ingratitude. And whomsoever they may have found able to repay a kindness, not repaying it, they punish him also severely. For they think that the ungrateful are particularly negligent with respect to the gods, and to their parents, and country, and friends. Impudence too particularly seems to follow ingratitude; and indeed this is thought to be the chief guide to all things base.

4. But if any one thinks that they (i. e. PERSIANS) either eat without pleasure, when they have only cress besides their bread, or that they drink without pleasure, when they drink water, let him recollect, how sweet a thing meal and bread is to eat, to one that is hungry; and how sweet water is to drink, to one that is thirsty.

5. "What trouble you have at supper, if it is requisite for you to reach about your hands to all these dishes, and to taste of these meats of all kinds." "What, (says ASTYAGES) does not this supper seem to you to be much better than one among the Persians?" It is said that CYRUS answered to these words, "No: but the way towards being satisfied is much more simple and direct with us, than with you: for bread and meat lead us to this; and you indeed hasten to the same end with us; but by wandering up and down by many certain windings, you arrive with difficulty where we were come long ago."

6. (CYRUS) being asked again by his mother, for what reason (he wished to continue), is reported to have said,

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3. Ἡ ἀναισχυντία.

The word implies somewhat more than what we express by "impudence;" it signifies "a total want of modesty, and of that "ingenuous sense of shame," which nature shews by blushing, in those who have not sinned themselves out of all feeling.

6. See Viger, Ch.V. §. 8. on Ἐν οἷς ἐστι, and Ἐν τούτῳ.

λεγομαι, Ὁτι οικοι μεν ὁ ἡλιξ και ειμι και δοκῶ κρατιςος ειμι και τοξευων και ακοντιζων· ενταυθα δε ευ οιδα ὁτι ἱππευων ἡττων ειμι ὁ ἡλιξ· και ἑτος, ευ ισημι, εφην, ω μητηρ, ὁτι εγω πανυ ανιαω.

7. Ὡς δε προηγον ὁ χρονος αυτος, συν το μεγεθος, εις ὡρα [g]το [a]προσηθος εγενομην, εν ἑτος δη ὁ μεν λογος βραχυτερος εχραομην, και ἡ φωνη ἡσυχαιτερος· [g]αιδως δε ενεπιμπλαμην ὡςε και ερευθραινομαι, ὁποτε συντυγχανοιμι [d]ὁ πρεσβυτερος.

8. Ὡς δε εκ απεδιδρασκον εκ [g]το ἡτταομαι εις το μη ποιεω [a]ὁ ἡττῶμην, αλλ' εκαλινδεομην εν [d]το πειραομαι αυθις βελτιον ποιεω, ταχυ μεν εις το ισον αφικομην ἡ ἱππικη [d]ὁ ἡλικιωτης· ταχυ δη παρηειν, δια [a]το εραω [g]το εργον.

9. Επει δε, διελθων [a]ἡ παιδεια ουτος, ηδη εισηλθον εις ὁ εφηβος, εν ἑτος αυ εδοκεον κρατιςευω, και μελετῶν [a]ὁς χρη, και καρτερῶν [a]ὁς εδει, και αιδεμενος [a]ὁ πρεσβυτερος, και πειθομενος [d]ὁ αρχων.

10. Ανηρ φιλος, εγω προσειλομην μεν συ, ὁν νυν πρωτον δοκιμασας, αλλ' εκ παις ὁρῶν συ, ὁς μεν καλος ἡ πολις νομιζω, προθυμως αυτος εκπονῶν· ὁς δε αισχρος ἡγεομαι ειμι, παντελως [g]ἑτος απεχομενος.

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8. Εκ του ἡττασθαι, εις το μη ποιειν.

"Of this third kind of noun there are some species which deserve particular notice. And first, there is one of them made by joining the article to the infinitive of a verb; for the nature of this mood being to denote the action of the verb simply, with the addition only of time, but without any expression, either of person, or of the affection of the mind of the speaker, by the article being prefixed

"Because at home I really am, and am thought to be, the best of those of my own age, both in handling the bow and throwing the javelin: but here I well know that I am inferior to those of my own age in riding: and be assured, said he, O mother, that this mortifies me exceedingly."

7. But when time, with stature, had led him on to the season of becoming a youth, then indeed he used fewer words, and a softer voice: he was also full of modesty, so as even to blush, whenever he should meet with men of elder years.

8. But as he did not, from being overcome, run from the contest, to not doing those things in which he was overcome, but was continually employed in endeavouring to do better a second time, he soon came to an equality in horsemanship with those of his own age, and soon left them behind through his love of the employment[1].

9. But when, having passed through this part of education, he now entered among the youths, amongst them also he was thought to excel, both in practising the things which were fit, and in hearing those which he ought, and in reverencing his elders, and in obeying the magistrates.

10. "I have chosen you, my friends, not from having proved you now for the first time, but from having seen you even from boys performing those things with alacrity, which our city thinks excellent; and entirely abstaining from those which it deems to be base."

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prefixed it becomes a noun, having all the variety of cases which nouns have, and being like them made the subject of predication."

See P. II. B. i. c. 4. of Ld. Monboddo's Origin of Language.

[1] "Tum Crassus arridens, Quid censes, inquit, Cotta, nisi Studium et Ardorem quendam Amoris? Sine quo, cùm vitâ Nihil quicquam Egregium, tum certè hoc, quod tu expetis, nemo unquam assequetur." Cic. de Orat. L. i. c. 30.

11. Καλλιστος δε πας και πολεμικωτατος κτημα εις ἡ ψυχη συγκεκομισμαι· [a]επαινεμενος γαρ μαλλον η [d]ὁ αλλος ἁπας χαιρω. Ὁ δ' επαινος εραστης αναγκη επι [d]ἑτος πας μεν πονος, πας δε κινδυνος ἡδεως ὑποδυομαι.

12. Αλλα μην δια [a]ουτος συ ουκ ἡκιστα οιμαι θαῤῥειν, το μη [a]παρημελημενως εγω [g]ὁ θεος ἡ εξοδος ποιεσθαι. Πολλα γαρ εγω συνων, επισταμαι ὑ μονον ὁ μεγαλος, αλλα και ὁ μικρος [a]πειρωμενος, απο θεος ὡρμαομαι αει.

13. Μεμνημαι γαρ [a]ακουσας ποτε [g]συ, ὁτι εικοτως αν και παρα ὁ θεος πρακτικωτερος ειην, ὡσπερ και παρα [g]ανθρωπος, ὁσις μη, ὁποτε εν ἁπορος ειην, τοτε πολακευοιμι, αλλ' ὁτε αριστα πραττοιμι, τοτε μαλιστα [g]ὁ θεος μεμνῶτο.

14. Τις γαρ, εφην, ω παις, μεμνημαι [a]εκεινος, ὁς ποτε εδοκεον [d]εγω; ὡς, ὁσπερ δεδωκα ὁ θεος, [a]μαθων ανθρωπος βελτιον πραξω, η ανεπιστημων [g]αυτος ων, και [a]εργαζομενος μαλλον ανυττω η αργῶν, και επιμελουμενος ἀσφαλεστερον αν διαγω, η αφυλακτῶν [g]ἑτος· [a]παρεχων εν ἑαυτῳ οἱος δει, ἑτως εγω εδοκεον δειν και αιτεομαι ὁ αγαθος παρα [g]ὁ θεος.

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11. "Fame is the spur that the clear spirit doth raise
(That last infirmity of NOBLE MINDS)
To scorn delights, and live laborious days."
MILTON's Lycidas, v. 70.

13. There is not only this difference between XENOPHON and PLATO, that the former delivers the sentiments of SOCRATES in a more genuine and unmixed manner, than the latter; but moreover in the parts of XENOPHON which carry on discourse, some maxims of truth are always evidently established; whereas in PLATO's dialogues, errors indeed are refuted, but the reader is oftentimes not sufficiently directed, to know what certain conclusion

11. "You have laid up in your minds the noblest possession of all, and what is most fit for soldiers: for you are pleased more with being praised than with all other things. It cannot be otherwise but that the lovers of praise will with pleasure undergo every labour and every danger for this."

12. "But indeed I think that you have confidence not a little on this account, that I do not make this expedition having disregarded the gods. For as you have been much with me, you know that I always begin from the gods, not only when I attempt great things, but even small ones."

13. "I remember once to have heard from you, that with reason he will be more likely to obtain any thing, even from the gods, as also from men, who would not then only flatter them, when he should be in distressed circumstances, but would then be most mindful of the gods, when he should be most prosperous."

14. "What, says he, my son, do you remember those things, which were once agreed upon by us? namely, that whatever (arts) the gods have given us, those men who have learnt them will succeed better in them, than those who are ignorant of them; and that those who take pains execute them better than the indolent; and that the careful live more securely, than those who are negligent in these things. It was agreed upon by us, that having rendered ourselves such as it behoves us, it would be then also fit for us to ask good gifts from the gods."

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clusion he is to draw, and what precise opinion he is to adopt, in the place of the mistaken notions which have been controverted.

This remark is confirmed by Lord Monboddo's observation in vol. 5. Origin of Language—1789. "There is one difference, among many others, which I observe betwixt the dialogues of Plato and of Xenophon, that in many of Plato's dialogues, there is nothing else but refutation; and a man is only convinced that he does not know, but is not instructed: Whereas in Xenophon, the two always are together; and a man, after being convinced that he is ignorant, is taught what he did not know before." p. 302.

15. Εγω αισθανομαι, αρξαμενος απο ὁ ἡμετερος φιλος ἑτος, [a]ἡγεμενος δειν ὁ αρχων [g]ὁ αρχομενος διαφερω τω και πολυτελεςερον δειπνεω, και πλεων ενδον ἐχω χρυσιον, και πλειων [a]χρονος καθευδω, και παντα [a]ἀπονωτερος ὁ αρχομενος διαγω. Εγω δε οιμαι, εφην, ὁ αρχων ε τω ραδιεργεω χρηναι διαφερω ὁ αρχομενος, αλλα τω προνοεω τε και φιλοπονεω [a]προθυμεμενος.

16. Ὁς αν ἡγησωμαι περι [g]το συμφερον [d]ἑαυτε φρονιμος ἑαυτε ειμι, ἑτος ὁ ανθρωπος ὑπερηδεως πειθομαι. Γνοιην δ' αν ὁτι ἑτος ἑτως ἐχω, εν αλλος τε πολλος, και δη και εν ὁ καμνων, ὡς προθυμως ὁ επιταξων ὁστις χρη ποιεω καλεω· και εν θαλαττη δε, ὡς προθυμως ὁ κυβερνητης ὁ συμπλεων πειθομαι· και ὁς γ' αν [a]νομιζω τις βελτιον ἑαυτε ὁδος ειδεναι, ὡς ισχυρως [g]ἑτος εδ' απολειπομαι θελω· ὁποτε δε οιομαι [n]πειθομενος κακος τις ληψομαι, ουτε [d]ζημια πανυ τι θελω εικω, ουτε [d]δωρον επαιρομαι. Ουδε γαρ το δωρον επι [d]ὁ ἑαυτου κακος ἑκων ουδεις λαμβανω. Λεγω συ, εφην, ω πατηρ, εις το πειθομενος ἐχω, ουδεις ειμι ανυσιμωτερος [g]το [a]φρονιμωτερος δοκεω ειμι ὁ αρχομενος.

17. Φρονιμος δε περι [g]το συνοισω μελλων πως αν τις τῳ οντι γενοιμην; Δηλονοτι, εφην, ω παις, ὁσος μεν εστι [a]μαθων ειδεναι, [n]μαθων αν· ὁστις δε γνοιην βελτιον ον επραχθην, [n]επιμελομενος αν [g]ουτος ὡς αν πραχθειην· και γαρ το επιμελεομαι ουτος, [g]ὁς αν δεη, [g]φρονιμωτερος ανηρ, η το αμελεω.

18. Εμαθον δε [g]εγω, ω παις, και ὁδε εφην, ὁ μεγιστος·

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16. Οὑτως ἐχει.] The verb Εχω with an adverb is very frequently used elliptically, some part of the word ἑαυτε being understood; as, τουθ' οὑτως ἑαυτε ἐχει—ita se res habet, as they say in Latin. See the doctrine of Ellipses fully illustrated in Bos's Ellipses Græcæ.

15. "Beginning from these our friends, I perceive them thinking, that it becomes a governor to differ from the governed both by supping more sumptuously, and by having more gold within his house, and by sleeping a longer time, and by living in all respects more free from labour than the governed. But I think, said he, that a governor ought to differ from the governed, not by being indolent, but by being ready both to be provident and patient in labour."

16. "Whomsoever men may think to be more wise than themselves in that, which is useful to them, him they obey with pleasure. You may know that it is so, as in many other cases, so in particular among those that are sick, how readily they call in those that will order what is fit to do: and at sea likewise, how readily the persons, who sail with them, obey the pilots: and those whom any shall think to know the ways better than themselves, how earnestly they wish not to be left behind by them; but when men think they shall receive any detriment by obeying, they are not very willing either to yield through punishments, or to be excited to it by rewards. For no one willingly receives rewards to his own detriment." "You say then, O father, replied he, that nothing is more effectual towards having men obedient, than the being thought wiser than those, who are governed."

17. "But how can any one become really wise in that which is about to be serviceable?" "Plainly so, said he, O my son, by learning whatsoever things it is possible to know by learning; and by taking care of that thing, that it be done, which you may know best to be done. For it is more the part of a wise man to be careful of that which is fit to be done, than to be negligent about it."

18. "Learn of me also, said he, my son, these the most

παρα γαρ [a]ἱερον και οιωνος μητ' εν σαυτου μηδεποτε, μηδ' εν ἡ στρατια [a]κινδυνευσω· κατανοῶν, ὡς ἀνθρωπος μεν αἱρεομαι πραξις εικαζων, ειδως δε ουδεις απο ποιας εσομαι αυτος ὁ αγαθος. Γνοιην δ' αν εξ αυτος ὁ γιγνομενος. Πολλος μεν γαρ ηδη πολις επεισα, και ταυτα ὁ δοκῶν σοφωτατος ειμι, πολεμος ηραμην προς [a]οὑτος, ὑφ' [e]ὁς ὁ πεισθεις επεθομην απωλομην. Πολλος δε πολλος ηυξησα ηδη και ἰδιωτης και πολις, ὑφ' [e]ὁς αυξηθεις ὁ μεγιστος κακος επαθον. Πολλος δε, [d]ὁς εξην [d]φιλος χραομαι, και ευ ποιεω και ευ πασχω, [d]οὑτος δουλος μαλλον βουληθεις η φιλος χραομαι, ὑπ' αυτος οὑτος δικη εδων. [d]Πολλος δε ου ηρκεσα [d]αυτος το μερος [d]εχων ζαω ἡδεως, [n]επιθυμησας δε πας κυριος ειμι, δια [a]οὑτος και [e]ὁς ειχον απεστυχον· πολλος δε ὁ πολυευκτος χρυσος κτησαμενος, δια [a]οὑτος απωλομην. Οὑτως ἡ γε ανθρωπινος σοφια ουδεν μαλλον οιδα ὁ αριστος αἱρεομαι, η ει κληρουμενος, ὁσις λαχοιμι, οὑτος τις πραττοιμι. Θεος δε, ω παις, αιει ων πας ισημι, ὁ γεγενημενος, και ὁ ων, και ὁστις εξ ἑκαστος αυτος αποβησομαι.

19. Νυν αν, εφην, σωμα μεν εχων ανηρ ἡκω [x]μεμπλος· ὁπλον δε εσομαι αυτος ὁμοιος [d]ὁ ἡμετερος. Ἡ γεμην ψυχη αυτος

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[1] Extol not riches then, the toil of fools,
The wise man's Cumbrance, if not Snare; more apt
To slacken virtue, and abate her edge,
Than prompt her to do ought may merit praise.
MILTON's Par. Reg. B. ii. 433.

——Nay what thing good
Pray'd for, but often proves our woe, our bane?
MILTON's Sams. 350.

19. Σωματα μεν—ὁπλα δε] "The Greek language abounds more in conjunctions than any language I know; and particularly it has two that no other language, which I know, has; I mean μεν and δε. They are commonly reckoned of that species of conjunctions, called ADVERSATIVE. But it is only DIFFERENCE they mark,

important things: never should you run into danger either in your own person or with your army, contrary to the sacrifices and auguries: considering how men choose (to undertake) actions, conjecturing (only), but knowing nothing from what (side of their choice) that which is good will happen to them. You may perceive this from the things themselves that happen. For many, and they too such as were thought to be very wise men, have before now persuaded cities to undertake war against those, by whom they that were persuaded to make the attack have been destroyed. Many too have before now advanced many both private men and cities, by which when advanced they have suffered the greatest evils. Many also, having chosen rather to use those as slaves than as friends, whom it was in their power to use as friends, and mutually to do and receive good, have been punished by them. To many also it has not been sufficient for them to live pleasantly possessing a part, but desiring to be lords of all, by these means they have lost even the things which they had: and many having obtained the much wished for [1]gold, have perished through it. Thus human wisdom knows no more how to choose what is best, than if any one casting lots should do whatever may chance to fall to him. But the gods, O my son, who always exist, know all things, both past and present, and what will happen from each of them."

19. "Now then," said he, "you are come, having (with you) bodies indeed of men irreproachable; and they shall

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mark, not OPPOSITION; and the μεν that precedes, as it always does, does no more than let you know that something different is to follow, but which has a connection with what went before. The Greeks too have many particles, which appear to a person not well acquainted with the language to be mere expletives. But they are not so; for many of them not only connect the speech, but also give an emphasis and significancy to it, which it would not other-

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Θηγω, ἡμιτερος το εργον. Αρχων γαρ ειμι ουκ [a]αυτος μονος αγαθος ειμι, αλλα και [g]ὁ αρχομενος επιμελεομαι, ὁπως ὡς βελτιστος εσομαι.

20. Γινωσκω ὁτι ὁ ὁ ἱκανωτατος και ευ και κακως ποιεω λογος, οὑτοι και μαλιστα ενδυομαι [d]ἡ ψυχη ὁ ακουων· και δωρον ην δἱδω ὁ τοιουτος, κ' αν μειων [s]τυγχανω ων, η ὁ παρα [g]ὁ ὁμοιος, ὁμως [g]μειζων αυτος τιμῶμαι ὁ λαμϐανων.

21. Ετι δε προς [d]οὑτος εννοησας ὁτι περι [g]ὁποσος αν γενωμαι ανθρωπος φιλονεικια, πολυ μαλλον εθελω οὑτος ασκεω, αγων τε αυτος προειπον [g]ἁπας, ὁποσος εγινωσκον ασκεομαι αγαθον ειμι ὑπο [g]ϛρατιωτης.

22. Ωφελεομαι δε εδοκεον αυτος και προς το γιγνωσκομαι [d]αλληλοι [n]ὁμοσκηνῶν. Εν γαρ το γιγνωσκομαι, και το [l]αισχυνομαι [d]πας εδοκεον μαλλον εγγινομαι· ὁ δε αγνοεμενος ῥαδιουργεω πως μαλλον δοκεω, ὡσπερ ὁ εν σκοτος ων.

23. Εδοκεον δε ωφελεομαι αυτος ὁμου τρεφομενος και προς το ἡττον αλληλοι αν εθελω απολειπω· ὁτι ἑωραον και το Θηριον, ὁ ὁμου τρεφομενος, δεινος εχων ποθος, ην τις αυτος [s]διασπαω απ' αλληλοι.

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wise have. Of this kind are δε and γε, of which last it is very difficult to ascertain a precise meaning; but it certainly has a meaning; and a man much conversant in the Attic writers will desiderate it, if it be any where wanting."

Lord Monboddo's Orig. of Language, Part II. B. i. c. 14.

See also Locke's Essay concerning Human Understanding, B. iii. c. 7. on Particles.

[1] Ω φιλοι, αιδως εστι, κ', αιδῶ Θεσθ' ενι Θυμῳ,
Αλληλους τ' Αἰδεῖσθε κατα κρατερας ὑσμινας.
Αἰδομενων δ' ανδρων πλειους σωοι, ηε πεφανται.
Hom. Il. B. xv. 561.

have arms like ours. But it is our business to raise their minds. For it is the duty of a commander, not only to be brave himself, but also to take care of those who are commanded by him, that they shall be as brave as possible."

20. "I know that the words of those, who are most able to do both service and disservice, sink deepest into the minds of the hearers: and if such men give gifts, even though they should happen to be less than those (given) by their equals, yet they who receive them, value them at a greater price."

21. "Having moreover considered, that in whatsoever things there are emulations amongst men, those things they are much more willing to practise, he proposed also to them contests in all things, which, that they should be practised by the soldiers, he knew to be serviceable."

22. They seemed to him also to derive great advantage towards being known to each other, by living in the same tents: for from being known to each other, he thought also that a sense of respect would be created the more in all: but those, who are not known to one another, seem in some measure to be more indolent, as men who are in the dark.

23. They seemed to him also from being fed together to derive great advantage towards being less willing to desert each other: for he saw that even beasts, which are fed together, have a [2]longing desire (for each other), if any one should separate them from each other.

[2] This social principle in Gregarious animals makes the following pathetic description not more poetically beautiful, than philosophically true:

——— It tristis arator
MŒRENTEM abjungens fraternâ morte JUVENCUM. Virg. Georg. iii. 517.

Ἡ συντροφια γαρ ουσης επιτοκιον εστι της ευνοιας. Και γαρ τα θηρια των συντρεφομενων αποστερουμενα ταυτα ποθουντα φαινεται. Plut. de Educat.

24. Και προς το αλληλοι δε [a]πραοτερος ειμι αγαθος ηγεομην ὁ πονος ειμι, ὁτι και ὁ ἱππος συμπονων αλληλοι, πραοτερος συνεζηκα.

25. Εννοω ὁτε εξεληλυθα μεν συν εγω ὁ μεν [e]βελτιων, ὁ δε και [e]μειων αξιος· ην δε τις αγαθος γενωμαι, αξιωσω πας ουτος ισομοιρεω. Και τοι εγωγε ουδεις ανισωτερος νομιζω ὁ εν ανθρωπος ειμι, [e]το ὁ ισος [a]ὁ τε καπος και ὁ αγαθος αξιοομαι.

26. Η και οιομαι, εφην ὁ Χρυσαντας, εψηφισαμην αν το πληθος συνελθων, ὡστε μη [e]ισος [a]ἑκαστος τυγχανω, αλλα ὁ κρατιστος και [d]τιμη και δωρον πλεονεκτεω; Εγωγ', εφην ὁ Κυρος, οιομαι, ἁμα μεν [e]συ συναγορευων, ἁμα δε και [a]αισχρος ων αντιλεγω, [1]μη ουχι ὁ πλειστα και πονων, και ωφελων το κοινος, ουτος και [e]μεγιστος αξιουμαι. Οιομαι δε, εφην, και ὁ κακιστος συμφορος φανουμαι ὁ αγαθος πλεονεκτεω. Ὁ δε Κυρος εβουλομην και [e]αυτος ἑνεκα ὁ ὁμοτιμος εγενομην ὑτος το ψηφισμα. Βελτιων γαρ αν και αυτος ηγεομην ειμι, ει ειδειην ὁτι εκ το εργον και αυτος κρινομενος [e]ὁ αξιος τευξοιμην.

27. Ειμι, νη Δι', ανηρ συσκηνος εμος, ὁς εν πας μαστευω πλεων εχω. Αλλος δ' αυ επηρομην αυτος, Η και [e]ὁ πονος; Μα Δι', εφην, ου μεν δη· αλλα [a]ουτος γε ψευδομενος ἑαλωκα. Και γαρ πονος και ὁ αλλος ὁ τοιουτος, πανυ πραως αει εαω ὁ βουλομενος πλεων εχω. Αλλ' εγω μεν, εφην ὁ Κυρος, ω ανηρ,

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[1] On μη ουχι, as used in this passage, see Hoogeveen Doctr. Partic. c. 27. §. 8.

24. He thought too, that labours were a good thing towards their being more gentle to each other, since even horses that labour with each other, stand more gentle together.

25. "I am considering that there are come out with us, some who are to be valued at a greater, and others at a less rate: but if any thing successful should happen to us, all these will think themselves entitled to claim an equal share. But I think that no one of the things amongst men is more unfair than this, that both the coward and the brave man should be deemed worthy of equal shares."

26. "What do you think, then," said CHRYSANTAS, "that the multitude being assembled will decree, so as that each man should not obtain equal shares, but that the most excellent men should have the advantage both in honours and rewards?" "I do think so," said CYRUS, "partly indeed because you (pl.) assist me with your approbation, and partly because it is base to say otherwise, that he who labours most and benefits the public, that such a one should not be deemed worthy of the greatest things. Besides," said he, "I think it will appear advantageous, even to the most cowardly, that the brave should be in a better condition than themselves." And CYRUS wished this decree to be made for the sake of the nobles themselves. For he thought that they also would be more brave, if they should know, that even themselves being judged of from their actions, would obtain only their due rewards.

27. "There is, in truth, a man my comrade who in every thing desires to have more (than others)." Another then asked him, "What (more) of labours too?" "No truly," said he, "not so, indeed: and in this I am found falsifying. For very contentedly does he always permit any one that will, to have more of labours and other such things." "But," said CYRUS, "I am of opinion, my friends

γιγνωσκω ὁ τοιουτος ανθρωπος, οἱος και νυν ὁδε λεγω, ειπερ δει ενεργος και πειθομενος ἐχω το στρατευμα, ἐξαιρετεος ειμι εκ ἡ στρατια. Δοκεω γαρ εγω το μεν πολυ ὁ στρατιωτης ειμι, οἱος ἑπομαι, ἡ αν τις ἡγωμαι· αγω δ', οιμαι, επιχειρεω ὁ μεν καλος κ' αγαθος επι ὁ καλος κ' αγαθος, ὁ δε πονηρος επι ὁ πονηρος. Και πολλακις τοινυν πλειων ὁμογνωμων λαμβανω ὁ φαυλος, ἡ ὁ σπουδαιος. Ἡ γαρ πονηρια δια [c]ἡ παραυτικα ἡδονη πορευομενος, οὑτος ἐχω συμπειθων [b]πολλος [d]αυτος ὁμογνωμονεω· ἡ δ' [1]αρετη προς ορθιον αγων, ου παυ δεινος ειμι ἐν τω παραυτικα εικη συνεπισπαομαι· αλλως τε και ην αλλος ω, επι το πρανες και το μαλακον αντιπαρακαλῶν. Και τοινυν ην μεν τις [d]βλακεια και απονια μονον κακος ω, οὑτος εγω νομιζω, ὡσπερ κηφην, δαπανη μονον ζημιοω ὁ κοινωνος· ὁς δ' αυ ὁ μεν πονος κακος ω κοινωνος, προς δε το πλεονεκτεω σφοδρος και αναισχυντος, ἑτος και ἡγεμονικος ειμι προς ὁ πονηρος· πολλακις γαρ δυναμαι ἡ πονηρια πλεονεκτῶν αποδεικνυμι. Ὡσε παντα πασιν εξαρετεος ὁ τοιουτος [d]εγω ειμι.

28. Ευ δε ισημι, ω ανηρ, ἐφην, φιλος, ὁτι ὑδε [a]ἑτος μονος ωφελησω ὁ κακος αφαιρεθεις, ὁτι κακος απεσομαι, αλλα και ὁ καταμενων ὁσος μεν ανεπιμπλαμην ηδη [g]κακια αποκαθαρεμαι παλιν [a]αυτος· ὁ δε αγαθος ὁ κακος ἰδων ατιμασθεις, πολυ ευθυμοτερον [g]ἡ αρετη ανθεξομαι.

29. Το δ' αθλον ἡ νικη, ην μεν εγω [e]νικαω, δηλον ὁτι

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[1] Αρετη] It is observable, that the Greeks used the word Αρετη to denote both what we call VALOUR and VIRTUE. Nor without reason: for where some degree of the former is not found, no portion of the latter will exist. The practice of virtue demands continual exertions of magnanimity. For the mind has to combat conflicting passions, the seductions of vice, the prevalence of bad example; to overcome all which, requires more fortitude, than to face a host of enemies.

that such men as he now speaks of must be taken out from our body, if it be necessary to have our army active and obedient. For a great part of the soldiers seems to me to be (such) as to follow, wherever any one will lead them: and I think, the good and virtuous endeavour to lead to things good and virtuous, but the vicious to things vicious. And therefore the wicked have oftentimes more abettors than the good. For vice, as it goes on through present pleasures, has these (pleasures) to persuade many to favour her: but virtue, as it leads to an arduous way, is not very powerful in drawing men along with her for the present, without great reason: especially too if there should be others who, on the contrary side, invite them to what is easy and soft. And therefore if some should be only base on account of their indolence and their shunning all labour, I think that these, as drones, only injure their associates by the expence of keeping them: but those who may be indolent sharers of labours, yet eager and presumptuous in taking all advantages, these are the men that lead to vicious practices; because they can oftentimes shew vice to be successful in gaining advantage. So that by all means such men are to be removed by us."

28. "Be assured of this," said he, "O my friends, that when the bad are removed, they will not only confer this advantage, that the bad will be away: but moreover, such of the remaining as were filled with their wickedness will again purge themselves of it: and the good having seen the bad disgraced, will adhere to virtue with more alacrity."

29. "As for the rewards of victory, if we conquer, it

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29. Ἆθλα νικης.

"Οιδεν, ὦ ανδρες Αθηναιοι, τουτο καλως εκεινος, ὁτι ταυτα μεν εστιν ἁπαντα τα χωρια αθλα του πολεμου κειμενα εν μεσῳ· φυσει δ' ὑπαρχει τοις παρουσι τα των αποντων, και τοις ἑτοιμοις πονειν και κινδυνευειν, τα των αμελουντων." Demosth. Philip. I.

ὁ τε πολεμιος αν ἡμετερος, και ὁ πολεμιος αγαθον παν· ην δε εγω αυ νικαωμαι, (ουτος γαρ αει και λεγω και ποιεω δει) και ουτω το ὁ ἡττωμενος αγαθον παν ὁ νικῶν αει αθλον προκειμαι. Ουτω δη, εφην, δει συ γιγνωσκω, ὡς, ὁταν μεν ανθρωπος κοινωνος πολεμος γενομενος, εν ἑαυτου [s]εχω ἑκαστος, ὡς ει μη αυτος τις προθυμηθησομαι, ουδεις εσομενος το δεον, ταχυ πολλος τε και καλος διαπραττομαι· ουδεις γαρ [d]αυτος αργεομαι ὁ πραττομαι δεομενος· ὁποταν δε ἑκαστος διανοηθῶ, ὡς αλλος εσομαι ὁ πρασσων και ὁ μαχομενος, κ' αν αὐτος μαλακιζωμαι, ὁ τοιουτος, εφην, ευ ισημι, ὁτι [d]πας ἁμα πας ἡξω ὁ χαλεπος φερομενος. Και ὁ Θεος ουτω πως εποιησα· ὁ μη θελων [d]ἑαυτου προσταττω επτονεω το αγαθον, αλλος [d]αυτος επιτακτης διδωμι.

30. Μαλιστα δε, ω ανηρ, ουτος εγω ευθυμως εις ὁ αγων ὁ προς [a]ὁδε παρορμαω, ὁτι Κυρος εσσομαι ὁ κρινων, ὡς ου φθονος κρινω· αλλα συν θεος ὁρκος λεγω, η μην εγω δοκεω Κυρος, ὁστις αν [s]ὁραω αγαθος φιλεω ουδεν ἡττον ἑαυτου· ἑτος γουν ὁρῶ αυτος, ὁστις αν εχοιμι, ἡδιον διδους μαλλον η [a]αυτος εχων.

31. Ὁ Κυρος προς [a]ουτος ειπον, Και ποτερως αν, ω Κυαξαρης, μαλλον συ ἑποσμοῦν; ειπερ πορφυρις ενδυς, και ψελλιον λαβων και στρεπτον περιθεμενος, σχολη [d]κελευων ὑπηκουον συ, η γυν, ὁτε συν τοσαυτος και τοιαυτος δυναμις ουτως οξεως συ ὑπακουω, δια [a]το

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29. Εν ἑαυτοις ειχωσιν ——

"Αν τοινυν, ω ανδρες Αθηναιοι, και ὑμεις επι της τοιαυτης ἐβουλησθε γενεσθαι γνωμης νυν, επειδηπερ ου προτερον, και ἑκαστος ὑμων οὐ δει και δυναιτ' αν παρασχειν αὐτον χρησιμον τη πολει, πασαν αφεις την ειρωνειαν, ἑτοιμος πραττειν ὑπαρξη, ὁ μεν χρηματα ειχων, εισφερειν, ὁ δ' εν ἡλικια, στρατευεσθαι· συνελοντι δ' απλως ειπειν, ην ὑμων αυτων ἐβουλησθε γενεσθαι, και παυσησθε, αυτος μεν ουδεν ἑκαστος ποιησειν ελπιζων, τοις δε πλησιον παντ' ὑπερ αυτων πραξειν· και τα ὑμετερ' αυτων νομιεῖσθε, αν θεος θελῃ, και τα καταβεβλημενα παλιν αναληψεσθε, κάκεινον τιμωρησεσθε."

Demosth. Philip. I.

is manifest that both the enemies will be ours, and all the valuable possessions of the enemies: but on the other hand if we are conquered (for it is proper to mention and suppose this always), in the same manner all the possessions of the conquered are always proposed as rewards to the conquerors. Thus then," said he, "ought you to be persuaded: that, when men who are become sharers of a war, are of opinion each in themselves, that unless every individual shall himself be alert, no one thing of those which ought, will happen, then many and noble actions are soon accomplished, because none of those things, which ought to be done, is neglected by them: but when each one shall have thought, that there will be another to act and to fight for him, though he himself should be indolent, to such," said he, "be assured, that all things will come adverse, attacking all together. And God hath in some measure appointed it so: for to those that are not willing to enjoin it upon themselves to labour in procuring good things, to these he gives others to be task-masters."

30 "But in a particular manner, my friends, this encourages me to (undertake) the contest with the (nobles) readily, that CYRUS will be the judge; who judges not with envy: but I assert it with an oath (in the name) of the gods, in truth CYRUS seems to me to love not less than himself whatsoever men he can see to be good; and truly I see him giving to these, whatever he may chance to have, with more pleasure than if he kept it himself."

31. CYRUS said to these words, "And by which of the two ways, O CYAXARES, should I have been an ornament to you most? whether, if I had leisurely obeyed you when you commanded me, after I had put on a purple robe, and had taken bracelets, and had thrown round me a chain? or now, when I obey you with so great and such a force, so expeditiously, in order to honour you,

35. Δοκεω γαρ εγω, ω Κυρος, ουτως εχω, ανευ μεν [e] σωφροσυνη ουδ' αλλος αρετη ουδεις οφελος ειμι· [a] τι γαρ αν εφην, χρησαιμην αν τις [d] ισχυρος, η ανδρειος, μη σωφρων, η ἱππικος; τι δε πλουσιος; τι δε, δυναστης εν πολις; συν δε σωφροσυνη και φιλος πας χρησιμος, και θεραπων πας αγαθος.

36. Δοκεω εγω ὁ αυτος ανηρ ειμι, και [a] ευτυχων εξυβρισα, και πταισας ταχυ επτηξα· και [a] ανεθεις, παλιν αυ μεγα εφρονησα, και παλιν αυ πραγμα παρασχω.

37. Αλλα ναι μα [p] ὁ θεος, εφην, [d] ουτος μεν εγωγε ὑπηρετης, ὁς ειδειην αναγκη ὑπηρετων, αηδως αν εγω δοκω χραομαι. [a] Ὁς δε γιγνωσκω δοκοιην, ὁτι ευνοια και φιλια ὁ εμος [a] το δεον συλλαμβανοιμι, [a] ουτος αν εγω δοκω και ἁμαρτανων ῥαον φερω, η ὁ μισων μεν, εκπλεω δε πας αναγκη διαπονουμενος.

38. Ουτω καλος κ' αγαθος ην εκεινος, ὡς και ὁτε

The sense of their own happiness was heightened by the comparison of it with the miseries sustained by those whom they kept and oppressed in bondage. This contrast accounts for the passionate terms and enthusiastic fondness with which the Greeks frequently mention the word Liberty.

But that there should exist in every city such a number of Slaves, as to render the contrast thus striking, is a reproach on Grecian polity: and no one, who either recollects that in Athens alone there were four hundred thousand Slaves, and only thirty-one thousand Freemen; or who considers the cruel indignities with which the Helots at Sparta were treated; can look back to Greece as the pattern of Civil Liberty, or the seat of Just Government; though it struggled nobly for Public Freedom and National Independence.

35. Σωφροσυνη signifies sometimes Discretion, sometimes Prudence,

35. "It seems to me, O CYRUS, to be thus; that without discretion the advantage of any other virtue is none. For in what," said he, "can one use a strong man, or a brave man, or one skilled in horsemanship, if not discreet? in what (can one use) a rich man? in what a man of power in his city? But with discretion, both every friend is useful, and every servant good."

36. "It seems to me to be the part of the same man, both to be insolent when successful, and to be suddenly disheartened when unfortunate; and when restored (to his former good condition), to be again insolent, and again to create disturbances."

37. "But in truth," said he, "I think I should use with very little pleasure those servants, whom I should know to serve me through necessity: but of whomsoever I may seem to think, that they assist me in what is requisite, through good will and friendship to me, with these I fancy I can bear more easily, even though they do wrong, than with those who hate me indeed, but yet labour at all things more abundantly through necessity."

38. "He was so virtuous and good, that even when he

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dence, sometimes Temperance, sometimes Modesty; virtues which all arise from sanity and sobriety of mind.

38. Καλος κ' αγαθος.

These words, which are put into the mouth of TIGRANES in commendation of a fictitious character, are in reality spoken in praise of SOCRATES. And indeed it is not without reason that XENOPHON calls his master Καλος κ' αγαθος, for he certainly was the chief and best of the philosophers, as he delivered precepts of wisdom suited to human nature, more than any of them. The doctrines of EPICURUS lead to voluptuousness: those of ZENO to morosity, self-conceit, and self-love: but those of SOCRATES have in them a suavity of manners, accommodation to the frailties of mankind, generosity of sentiment, real and not ostentatious virtue, and resigned submission to all the ways of Providence.

αποθνησκω εμελλον, προσκαλεσας εγω ειπον, Μη τι συ, ω Τιγρανης, εφην, ὁτι αποκτενῶ εγω, χαλεπηνω [d]ὁ πατηρ· ου γαρ κακονοια τις ουτος ποιεω, αλλ' αγνοια· ὁποσος δε αγνοια ανθρωπος εξαμαρταναω, πας ακουσιος ουτος εγωγε νομιζω.

39. Ανθρωπινος προθυμια εις το επραχθην ουτος ουδεις ουτω μεγας συμμαχος αν γενοιμην, ως ταχος.

40. Εν δε ουτος προσαγω [d]ὁ Κυρος ὁ αιχμαλωτος δεδεμενος, ὁ δε τις και τετρωμενος. Ὡς δε ειδον, ευθυς λυω μεν εκελευσα ὁ δεδεμενος, ὁ δε τετρωμενος, ιατρος καλεσας, Θεραπευω εκελευσα. Επειτα ελεξα ὁ Χαλδαιος, ὁτι αν ἡκοιμι ητε απωλεσα επιθυμῶν εκεινος, ουτε πολεμεω δεομενος, αλλ' ειρηνη εποιησα βουλομενος [d]Αρμενιος και Χαλδαιος.

41. Επει δε ειδον ὁ Κυρος, ελεξα, Ω Κυρος, ὡς αλιγος δυναμενος προορασω ανθρωπος περι [g]το μελλον, πολλος επιχειρεω πραττω. Νυν γαρ δη και εγω ελευθερια μεν μηχαναομαι επιχειρησας, δηλος, ὡς ουδεποποτε, εγενομην. Επει δε ἑαλω, σαφως απολωλα νομισας, νυν αναφαινομαι σεσωσμενος, ὡς ουδεποποτε.

42. [a]Τελος δ' ουν ὑπηντησα και ἡ γυνη ὁ Αρμενιος, ἡ Θυγατηρ εχων, και ὁ νεωτερος υἱος· και συν αλλος δωρον και το χρυσιον εκομιζον, ὁ προτερον εκ ηθελον ελαβον ὁ Κυρος. Και ὁ Κυρος ιδων, ειπον, Συ εγω ε ποιησω [g]μισθος περιῖων ευεργετεω· αλλα συ, ω γυνη,

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38. Χαλεπηνης——

The last words of PHOCION to his son are memorable: "Επισκηπτω αυτῳ μηδεν Αθηναιοις μνησικακησειν ὑπερ της παρ' αυτων φιλακτησεως, ὡς τυν πινω." Ælian. V. Hist.

[a] Η πολλα βροτοις ισται ΙΔΟΥΣΙ
Γνωναι· ΠΡΙΝ ΙΔΕΙΝ δ', ουδεις μαντις
Των μελλοντων ὁ, τι πραξει. Aj. Soph. 1435

was just going to die, having called me to him, he said, O TIGRANES, be not you at all angry with your father, because he will kill me; for he does not this from any malevolence, but from ignorance: but whatever things men do wrong through ignorance, all these I deem involuntary."

39. Nothing can be so great a helper to human alacrity, towards performing these things, as expedition.

40. At this time, they bring to CYRUS the prisoners bound, and some wounded. But when he saw them, he immediately ordered them to loosen those that were bound; and having called in some physicians, he ordered them to heal the wounded. He then said to the CHALDÆANS, that he was come not desiring to destroy them, nor wanting to make war, but wishing to establish peace between the ARMENIANS and CHALDÆANS.

41. When he (the king of the ARMENIANS) saw CYRUS, he said, "O CYRUS, how [1]few things of futurity being able to foresee, do we men undertake to execute many things! For now truly, even I having endeavoured to procure liberty, became a slave, so as I never was before; and after we had been taken, when we had thought certainly to have perished, we appear now to be secure, so as never before."

42. At length also the wife of the king of the ARMENIANS met him, having her daughters and younger son with her; and among other presents, she brought also the gold, which CYRUS before was not willing to receive. And CYRUS having seen them, said, "You (pl.) shall never cause it, that going about I should do good for the sake of [2]reward only: but do you, woman, keeping these

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[1] "There is in human nature a DISINTERESTED ultimate desire of the happiness of others; and our Moral Sense determines us to

εχων ετος το χρημα ος φερω, απειμι, και ο Αρμενιος μηκετι εδων αυτος κατωρυξα· εξεπεμψα δε ο σος υιος ως καλλιστα απ' αυτος κατασκευασας επι [a] η στρατεια· απο δε ο λοιπος κτωμαι και [d] σαυτω, και ο ανηρ, και η θυγατηρ, και ο υιος οσις κεκτημενος και κεκοσμημενος καλλιον και ηδιον ο αιων διαξω· εις δε η γη εφην, αρκεω το σωμα, οταν επαξος τελευτησω, καταπρυπτω.

43. Ανηρ φιλος, δοκεω εγω ευφροσυνη τις νυν παρειμι, και οτι ευπορια τις προσγεγενημαι, και οτι εχω αφ' ος τιμαω εξω ος αν βελωμαι, και τιμαομαι ως αν επαξος αξιος ω. Παντως δη αναμιμνησκωμαι ο ποιος αττα εργον ετος ο αγαθος ειμι αιτιος· σκοπεμενος γαρ ευρησω, το τε ηγρυπνησα οπω εδει, και το επονησα, και το εσπευσα, και το μη ειξα [d] ο πολεμιος. Ουτως ουν χρη και τολοιπον [a] ανηρ αγαθος ειμι, [a] γιγνωσκων οτι η μεγαλη ηδονη, και το αγαθον ο μεγας η πειθω, και η καρτερια, και ο εν ο καιρος πονος και κινδυνος παρεχομαι.

44. Ο κοινος κινδυνος φιλοφρονως ποιεω εχω ο συμμαχος προς αλληλοι, και ικετι εν ετος ητε [d] ο εν οπλα [d] κοσμουμενος φθονεω ουτε [d] ο [g] δοξα εφιεμενος, αλλα μαλλον και επαινεω και ασπαζομαι ο τοιουτος ο ομοιος· νομιζων συνεργος αυτος [g] το κοινος αγαθος ειμι.

45. Πολυ μεντοι εγω [d] βελτιων και ερρωμενεστερος η ψυχη ο στρατιωτης χρησομαι, ην ιω επι [a] ο εχθρος, και μη ακων δοκω

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to approve only such actions as virtuous, which are apprehended to proceed, partly, at least, from such desire."

See Sect. ii. Art. 6. of HUTCHESON's Inquiry concerning Moral Good and Evil, a treatise which nobly vindicates the Benevolence of Human Nature against the objections of those "plebeii philosophi," who refer all acts of beneficence to selfish principles. This treatise is written in the true spirit of Socratic Philosophy.

riches which you bring, depart hence, and give them no more to the ARMENIAN to bury them; but send out this your son to war, when you have furnished him as beautifully as possible from part of these riches: and from the rest, get both for yourself, and your husband, and daughters and sons, that which if you (pl.) possess, and with which if you are adorned, you will lead your life more elegantly and pleasantly: but," said he, "when each of you is dead, be it sufficient to bury your bodies in the ground."

43. "My friends, there seems to be some joy amongst us now, both because some supply is added to us, and because we have (means) from which we shall be able to honour those whom we may wish, and to be honoured ourselves as each may be deserving. But by all means we should remember what kind of actions are the causes of these good things: for if you (pl.) consider, you will find them to be, the having watched when it was necessary, the having laboured, the having been diligent, and the having not yielded to our enemies. Thus then hereafter, also, it behoves you to be brave men, knowing that obedience, perseverance, labours in due season, and dangerous enterprises, afford great pleasure and great advantages."

44. Common dangers make fellow-combatants to be kindly disposed towards each other; and in this condition they no longer envy either those that are adorned in their arms, nor those that desire glory; but such men rather both commend and admire men like themselves, deeming them to be fellow-labourers for the common good.

45. "We truly shall, upon trial, find the minds of our soldiers much braver and firmer, if we go against our enemies, and do not appear unwilling to see our adversaries:

ὁραω ὁ πολεμιος· πολυ δε κἀκεινος μαλλον [a]εγω φοβηθησομαι, ὁταν [a]ακουσω ὁτι ουχ ὡς φοβουμενος πτησσω [a]αυτος οικοι καθημενος, αλλ' επει αισθανομαι προσιων, απανταω τε [d]αυτος, ἱν' ὡς ταχιστα [a]συμμιξω, και ουκ αναμενω ἑως αν ἡ ἡμετερος χωρα πακωμαι, αλλα φθανων ηδη δηοω ἡ εκεινος γη. Καιτοι, εφην, ει τι εκεινος μεν φοβερωτερος ποιησω, εγω δε αυτος θαῤῥαλεωτερος, πολυ ουτος [d]εγω πλεονεκτημα νομιζω· και ὁ κινδυνος ούτως εγω μεν ελαττων λογιζομαι, ὁ δε πολεμιος μειζων, πολυ αν μαλλον. Και ὁ πατηρ αιει λεγω, και συ φημι, και ὁ αλλος δε πας ὁμολογεω, ὡς ἡ μαχη κρινομαι μαλλον [d]ἡ ψυχη η [p]ἡ το σωμα ῥωμη.

46. Κυρος εθυον πρωτον μεν ΖΕΥΣ ΒΑΣΙΛΕΥΣ, επειτα δε και ὁ αλλος θεος· και ηγεομην [a]ἱλεως και ευμενης ων, ἡγεμων γινομαι [d]ἡ στρατια, και παρασατης αγαθος, και συμμαχος, και συμβουλος ὁ αγαθος. Συμπαρεκαλεον δε και [a]ἡρως γη Μηδια οικητωρ και κηδεμων. Επει δε εκαλλιερησα τε και αθροος ην [d]αυτος το στρατευμα προς [d]το ὁριον, τοτε δε [d]οιωνος χρησαμενος αισιος, ενεβαλον εις ἡ πολεμιος. Επει δε ταχιστα διεβην το ὁριον, εκει αυ και Γη ἱλασκομην χοη, και θεος θυσια, και ἡρως Ασσυρια οικητωρ ευμενιζομην. Ουτος δε ποιησας, αυθις ΖΕΥΣ ΠΑΤΡΩΟΣ εθυον, και ει τις αλλος θεος εφαινομην, [s]ουδεις ημελεον.

47. Ὁ μεν γαρ δυναμενος εν ὁ τοιοσδε και αλλος βελτιων ποιεω, εικοτως αν ηδη και [d]ἑαυτου συνειδειην τελειως αγαθος ανηρ [n]ων· ὁ δε ἡ ουτος ὑπομενησις αυτος μονος εχων, και [a]ουτος αγαπων, εικοτως αν ἡμιτελης

and even they (our enemies) will fear us much more, when they shall have heard, that we are not stricken with consternation at them, sitting at home as though we feared them, but (that) as soon as we perceive them advancing, we both come to meet them, that we may engage as soon as possible: and we wait not till our own country is laid waste; but being before-hand, we are already spoiling their land. And indeed," said he, "if we can render them at all more terrified, and ourselves more courageous, I think this will be a great advantage to us: and I reckon that the danger will thus be less to us, but greater by many degrees to our enemies. Moreover, my father always says, and thou affirmest, and indeed all others agree in it, that battles are determined more by the minds, than by the strength of soldiers' bodies."

46. CYRUS sacrificed first indeed to REGAL JOVE, and then to the other gods; and he requested, that, being propitious and favourable, they would be conductors to his army, and good helpers, and allies, and advisers of right measures. He invoked also with them the heroes, inhabitants, and guardians of the land of MEDIA. But when he had sacrificed propitiously, and his army was collected together about him on the borders, then having met with happy auguries, he entered into the enemies' country. But as soon as ever he had passed the borders, there again he made EARTH propitious by libations, and appeased by sacrifices the gods and heroes inhabitants of ASSYRIA. Having done these things, again he sacrificed to PATERNAL JOVE; and if any other of the gods occurred to him, he neglected no one of them.

47. "For he truly, who in such a time as this is able to make others also more brave, may with reason be conscious to himself that he is completely a good man; but he, who in himself only has the remembrance of these (duties), and is content with this, with reason should think

αὐτοῦ νομιζοιμι. Οὐτος δε ἑνεκεν ουκ εγω, εφην, αυτος λεγω, αλλα συ κελευω λεγω, ἱνα και αρεσκω [d]συ πειρωμαι· συ γαρ και πλησιαζω [d]αυτος, ἑκαστος το ἑαυτου μερος. Ευ δε επισταμαι, εφην, ἑως αν θαῤῥῶν ἑτος [a]συ αυτος [s]επιδεικνυω, και ἑτος και αλλος πολλος ου λογος αλλ' εργον θαῤῥεω διδαξω.

48. Κυρος ειπον, Ω Χρυσαντας, μηδεν συ λυπεντων ἡ ὁ Ασσυριος παρακελευσις· ουδεις γαρ οὑτως εσομαι καλος παραινεσις, ὁσις ὁ μη ων αγαθος αυθημερον ακουσας αγαθος ποιησω· ουκ αν ουν τοξοτης γε, ει μη εμπροσθεν οὑτος μεμελετηκως ειην· ουδε ακοντιστης, ουδε μην ἱππευς γε· ουδε μην [a]το γε σωμα ἱκανος πονεω, ην μη προσθεν ησκηκως ω.

49. Αλλ' αρκεω τοι, ω Κυρος, εαν ἡ ψυχη αυτος παρακελευσαμενος αμεινων [s]ποιησω. Η και δυναιμην αν, εφην ὁ Κυρος, εἰς λογος ῥηθεις αυθημερον [g]αιδως μεν ενεπλησα ἡ ψυχη ὁ ακουσας, η απο ὁ αισχρος εκωλυσα, προετρεψα δε ὡς χρη, επαινος μεν ἑνεκα, [a]πας μεν πονος, πας δε κινδυνος ὑποδυομαι, λαβειν δε εν ἡ γνωμη βεβαιως οὑτος, ὡς αἱρετωτερος ειμι [a]μαχομενος αποθνησκω μαλλον η φευγων εσωθην; Αρ' ουκ, εφην, ει μελλω τοιαυτος διανοια εγγενησομαι ανθρωπος και εμμονος εσομαι, πρωτον μεν νομος ὑπηρξα δεῖ τοιουτος, δι' [g]ὁς ὁ μεν αγαθος εντιμος και ελευθεριος ὁ βιος παρασκευασθησομαι, [d]ὁ δε κακος ταπεινος τε και αλγεινος και αβιωτος ὁ αιων επανακεισομαι; Επειτα διδασκαλος, οιμαι, δει και αρχων επι [d]ουτος εγενομην, ὁστις δειξω τε ορθως και διδαξω και εθισω οὑτος δραω, ἑως αν εγγενωμαι αυτος ὁ μεν

himself but half perfect." "For this purpose," said he, "I do not speak to them myself, but bid you (pl.) to speak, that they may endeavour to please you: for you are near to them, each in his own district. But be well assured," said he, "as long as you shew yourselves to them courageous, you will teach, not by word but by deed, both these and many others to be courageous."

48. CYRUS said, "O CHRYSANTAS, let not these exhortations of the ASSYRIAN at all vex you: for there will be no admonition so effectual, which will make men not brave (before) to be brave on the self-same day, that they have heard it: certainly it will not make them bowmen, unless they may have practised before; nor darters of the javelin; nor indeed horsemen: nay it will not even (make) them able in their bodies to labour, unless they should have exercised them before."

49. "But it is enough, O CYRUS, if, by exhorting, you can render their minds braver."—"What," said CYRUS, "can one speech, when spoken, fill the minds of the hearers with a sense of shame that self-same day, or restrain them from base things, and persuade them, that for the sake of praise it behoves them to undergo every labour and every danger, and to adopt firmly among their sentiments this (truth), that it is more eligible for them to die fighting, rather than be preserved by fleeing? What," said he, "if such thoughts are to be inherent in men, and to be permanent in them, is it not necessary in the first place, that there should be such laws, by which life will be rendered honourable and free to the brave, but time will hang upon the cowardly both abject and painful, and scarcely be called living? In the next place, I think, it is necessary that there should be teachers and governors for these things, who will both rightly point out, and teach, and accustom them to do these things, until it is inherent in

αγαθος και ευκλεης ευδαιμονεστατος τω οντι νομιζω, ὁ δε κακος και δυσκλεης αθλιωτατος πας ἡγεομαι. Οὑτω γαρ δει διετεθην ὁ μελλων [g]ὁ απο ὁ πολεμιος φοβος ἡ μαθησις κρειττων παρεξομαι.

50. Ἑως δε ετι [gr]βελος εξω ην, παρηγγυαον ὁ Κυρος συνθημα, ΖΕΥΣ ΣΥΜΜΑΧΟΣ ΚΑΙ ΗΓΕΜΩΝ. Επει δε παλιν ἡκον το συνθημα ανταποδιδομενος, εξηρχον αυ Διοσκουροι [a]παιαν ὁ νομιζομενος· ὁ δε θεοσεβως πας συνεπηχησα μεγας ἡ φωνη· εν ὁ τοιουτος γαρ δη ὁ δεισιδαιμων ἡττον [a]ὁ ανθρωπος φοβεομαι. Επει δε ὁ παιαν εγενομην, ἁμα πορευομενος ὁ ὁμοτιμος Φαιδρος, και πεπαιδευμενος, περιορῶν [a]αλληλοι, ονομαζων παρασατης, επισατης, λεγων πολυ το, Αγω ανηρ φιλος, Αγω ανηρ αγαθος, παρεκαλεον αλληλοι ἑπομαι. Ὁ δε οπισθεν, [g]αυτος ακουσας, ἀντιπαρεκελευομην [d]ὁ πρωτος ἡγεομαι ἐρρωμενως. Ην δε μεσος το στρατευμα [d]ὁ Κυρος προθυμια, φιλοτιμια, ῥωμη, θαρσος, παρακελευσμος, σωφροσυνη, πειθω.

51. [a]Ὁ δε [g]εγω εγγυτατα ταξιαρχος [a]Χρυσαντας ουδεν παρ' [g]αλλος δεομαι πυνθανομαι, αλλ' αυτος οιδα οἱος ην· ὁ μεν γαρ αλλος, ὁσαπερ οιμαι και συ πας, εποιεον· επει δε εγω παρηγγυησα επαναγω, καλεσας ονομασι αυτος, ανατεταμενος οὑτος [a]ἡ μαχαιρα, ὡς παισων πολεμιος, ὑπηκουσα τε [g]εγω ευθυς, και αφεις ὁς εμελλον ποιεω, το κελευομενον επραττον, αυτος τε γαρ επανηγαγον, και ὁ αλλος μαλα επισπερχως παρηγγυαον.——Χρυσαντας, και εργατης ὁ πολεμικος, και φρονιμος και αρχομαι ἱκανος και αρχω, Χιλιαρχια

them to think, that the brave and glorious are really the most happy, and to deem the cowardly and inglorious the most wretched of all men. For thus it is fit those should be affected, who would shew their discipline superior to any fear occasioned by their enemies.

50. And whilst they were yet without the reach of the (enemies') darts, CYRUS gave the word, JUPITER OUR HELPER AND LEADER. But when the word came returned back to him again, he began the usual hymn to CASTOR and POLLUX; and all the soldiers devoutly sung with him in a loud voice: for indeed, on such an occasion, those that stand in awe of the gods are less afraid of men. But when the hymn was ended, the nobles going on together cheerful, and well disciplined, looking about on each other, calling by name those who stood on each side of them, and those that stood behind, and often saying this, "Come on, my friends! Come on, my brave men!" they encouraged each other to follow. And they, who were in the rear, having heard them, in their turn exhorted those in the front to lead on vigorously. And the army of CYRUS was full of alacrity, love of glory, strength, confidence, exhortation, discretion, obedience.

51. "I need not inquire from others about CHRYSANTAS, who was the Centurion nearest to me, for I myself know what a man he was. For other things he did, which I think you all did likewise: but when I gave the word to retreat, having called him by name, he, though he had raised up his sword as just about to strike an enemy, immediately both obeyed me, and having forborne what he was about to do, did that which was ordered: for both he himself retreated, and very expeditiously gave the word to the others.—I now honour CHRYSANTAS, who is both active in military affairs, and prudent, and able both to obey, and to command, with a Tribuneship: and when

μεν ηδη τιμω· οταν δε και αλλος τις αγαθος ὁ θεος δω, ουτε τοτε επιλησομαι [g]αυτος.

52. Και [a]πας συ βουλομαι, εφην, ὑπεμνησα· ὁ γαρ νυν ειδον εν ἡ μαχη ὁδε, ουτος ενθυμεμενος μηποτε παυσωμαι, ἱνα παρα [d]συ αυτος αιει [3]κρινω, ποτερον ἡ αρετη μαλλον η ἡ φυγη σωζω ἡ ψυχη, και ποτερον ὁ μαχομαι θελων, ῥαον απαλλαττω η ὁ ουκ εθελων, και ποιος τις ἡδονη το νικᾶν παρεχω· ουτος γαρ νυν αριστα κριναιμι αν, πειρα τε αυτος εχων, και αρτι [g]γεγενημενος το πραγμα.

53. Εννοησον δε, εφην, ὡς ει μηδε [a]εκεινος αισχυντεον ην, ουδ' ὡς [d]εγω προσηκω ουτε [g]πλησμονη ποτε, ουτε μεθη· ου γαρ πω διαπεπραγμαι εγω ὁς βουλομαι.

54. Το μεν νυν πλεονεκτησαι ολιγοχρονιος αν εγω πλουτος (sing.) παρασχοιμι· το δε, ουτος [a]προεμενος, εκεινος κτησασθαι ὁθεν ὁ πλουτος φυομαι, ουτος, ὡς εγω δοκω, ασενναοτερος εγω δυναιμην ὁ πλουτος και πας ὁ ἡμετερος παρεχω.

55. Δεινος γαρ τ' αν ειην, ω Κυρος, ει εν θηρα μεν πολλακις ασιτος καρτερεω, ὁπως θηριον τις ὑποχειριος ποιησωμαι, και μαλα [g]μικρος ισως αξιος· ολβος δε ὁλος πειρωμενος θηραω, ει εμποδων τι ποιησαιμην εγενομην εγω, ὁς [g]ὁ μεν [g]κακος ανθρωπος αρχω, [d]ὁ [illegible]γαθος πειθομαι, ουκ αν μη πρεπων [d]εγω δοκοιην ποιεῖν.

56. Αλλ' ερῶ τις ισως, ὁτι ουκ επισαμαι. Μα Δι'· ουδε γαρ ὁ επισαμενος νυν, πριν μαθειν, ουδεις

God shall have given any other good thing to us, neither then will I forget him."

52. "And I wish," says he, "to give you all this advice: for you should never cease considering those things which you now have seen in this battle, that you may always judge within yourselves whether valour rather than flight preserves lives, and whether those who are willing to fight deliver themselves (from danger) more easily than those who are unwilling, and what kind of pleasure victory affords: for you may now judge very well of these things, both because you have had experience of them, and because the action is but lately past."

53. "But consider," said he, "that though we ought not to pay respect to them, yet not even in this case is it fit for us at all to indulge ourselves either in satiety or drunkenness; for the things which we wish are not yet accomplished by us."

54. "The taking of a present advantage would afford us riches of a short continuance; but the having acquired those things from whence riches arise, by relinquishing these things (present), this, as I think, may be able to give to us and to all our friends more perennial riches."

55. "For it were sad, O Cyrus, if oftentimes we persevere in hunting without taking food, that we might bring into our power some beast, and one perhaps worth very little; but should not think, that we do things unbecoming us, if we should make those things to be at all an obstacle to us which do indeed command the base, but obey the good, when we are endeavouring to pursue solid wealth."

56. "But some one perhaps will say, that we do not know (how to ride). True, we do not: neither did any one of those who are now expert in riding, know how to

ηπιστάμην. Ἀλλ' εἰποιμι αν τις ὁτι παις ων εμανθανον. Και ποτερον ὁ παις ειμι φρονιμωτερος, ὡστε μαθειν ὁ φραζομενος και δεικνυμενος, η ὁ ανηρ; ποτερος δε, εαν μαθω, ἱκανωτερος το σωμα εκπονεω, ὁ παις η ὁ ανηρ;

57. [g]Δυω αν, εφην, επιμελητεον εγω ειην, ὁπως τε κρειττων εσομαι [g]ὁ εχων αυτος, και ὁπως αυτος μενῶ· οικουμενος μεν γαρ χωρα [g]πολλος αξιος κτημα· ερημος δ' ανθρωπος ων, ερημος και ὁ αγαθος γιγνομαι.

58. [d]Ὁ Περσης διεπεμπον [p]ὁ αρτος [d]ἱππος [p]ὁ ἡμισυς· οψον δε ουκ επεμπον ουδε οινος, οιομενος εχω ὁ αμφι Κυρος, ὁτι εφην αφθονος οὑτος εχω. Ὁ δε Κυρος ταυτα ελεγον, οψον μεν ὁ λιμος, πιῶ δ' απο ὁ παραῤῥεων ποταμος.

59. Εγω συ ουτε ερημος κατελιπον, [ουδεις γαρ ὁταν ὁ [g]εχθρος [s]κρατῶ, τοτε [g]ὁ φιλος ερημος γινομαι] ουδε μην αποχωρῶν γε απο συ οιομαι εν κινδυνος συ παθεσαναι· αλλ' ὁσος πλεον [g]συ απεχω, τοσουτος πλειων συ ἡ ασφαλεια ποιεω νομιζω· ου γαρ ὁ εγγυτατα [g]ὁ φιλος παθημενος, μαλιστα ὁ φιλος ασφαλεια παρεχω, αλλ' ὁ ὁ εχθρος μηκιστον απελαυνων, μαλλον ὁ φιλος εν ακινδυνος καθιστημι.

60. [d]Περσης δ', εφην, ὁ μετ' [g]εγω, ὁσος αν περιττος γενωμαι, [g]συ καλως κατεσκευασμενος, οὑτος αρκεσω· και γαρ, εφην, μαλα πως εγω εκ εν χληδη τεθραμμαι, αλλα χωριτικως.

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56. See Cicero de Senectute, s. xiv.

57. Οικουμενη·

Ὡς εστιν αρχεις τησδε γης, ὡστις κρατεις,
Ξυν ανδρασιν καλλιον η κενης κρατῶν.
Ὡς ουδεν εστιν ουτε πυργος, ουτε ναυς,
Ερημος ανδρων μη ξυνοικουντων ισω.

Soph. Œd. Tyr. 54.

do it before he had learned. But some one may say, that they learned when they were boys. What then, are men or boys more sensible of the two, so as to learn the things that are told and shewn them? and which of the two, when they have learned, are most able in their bodies to labour, boys or men?

57. "We must," said he, "be careful of two things; viz. both that we may be superior to those who have these possessions, and that they themselves may continue where they are: for a country inhabited is indeed a possession worth much; but being destitute of men, it is also destitute of good things."

58. To the PERSIANS they sent of their bread, half to each: but they did not send meat nor wine, thinking that CYRUS and his friends had (these already): because he said, that they had these things plentifully. But CYRUS meant this, that [1]hunger was their meat, and that they would drink from the river that flowed by.

59. "We have neither left you destitute, (for no one, when he conquers his enemies, is destitute of friends,) nor indeed, by going away from you, do we think that we have put you in any danger: but by how much the more we are distant from you, by so much the greater safety we think to procure for you; for not those, who sit nearest their friends, afford safety most to their friends; but those, who drive their enemies farthest away, rather place their friends in a situation void of danger."

60. "When you (pl.) are well taken care of," said he, "whatever things remain over and above, these will be sufficient for the PERSIANS who are with me: for," said he, "we have not been bred up much in delicacy, but in a rustic manner."

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1 ——Tu pulmentaria quære
Sudando.—— Hor. Lib. II. Sat. ii. v. 20.

61. Ου γαρ δη αυτος γε απειμι· αλλα και Υρκανιος, ὁς ὁ ὁρκος και ἡ δεξια εδωκα, εμπεδωσω, και ουποτε ούτος προδιδους ἁλωσομαι.

62. [d] Ανθρωπινος γνωμη τις αν η ὁ φευγων πολεμιος αποτρεποιμην, η ὁπλον παραδιδους ουκ αν λαμβανοιμι, η ἑαυτου παραδιδους και ὁ ἑαυτου ουκ αν δεχοιμην; αλλως τε και [g] ὁ ἡγεμων [d] εγω ων τοιουτος, ὁς εγω δοκεω [ὡς ομνυμι συ [a] πας ὁ Θεος] ευ ποιων [a] εγω μαλλαν ἡδομαι, η ἑαυτου πλουτιζων.

63. Ὁ δὲ Κυρος προς [a] ούτος ειπον, Αλλ' εγω συ μεν και τοτε ὑπεσχομην, [g] αψευδῶν συ, τιμωρησω εις δυναμις· νυν δε ὁτε συ αληθευων ὁρῶ ηδη, οφειλω ἡ ὑποσχεσις· και [d] ούτος ὑπισχνουμαι ὁ αυτος ούτος συν Θεος ποιησω. Και το μεν χρημα, εφην, εγω ούτος δεχομαι, διδωμι δ' αυτος ἡ παις ούτος, και εκεινος, ὁς αν [a] γημω αυτος Εἰς δε δωρον απειμι εχων παρα [g] συ, ανθ' ὁς εγω ουδ' αν ὁ εν Βαβυλων, εν ὁ πλειστος ειμι, ουδε ὁ πανταχου, αντι ούτος [g] ὁς συ εγω δεδωρημαι, ἡδιον αν εχων απελθοιμι. Και ὁ Γωβρυας, Θαυμασας τις ποτε ούτος ειην, και ὑποπτευσας μη ἡ Θυγατηρ λεγοιμι, ούτως ηρομην, Και τις ούτος ειμι, εφην, ω Κυρος; Και ὁ Κυρος απεκριναμην, [1] ὁτι, εφην, ω Γωβρυας, πολλος μεν οιομαι ειμι ανθρωπος, ος ουτε ασεβεω αν Θελοιμι, ουτε αδικεω, ουτε αν ψευδοιμην ἑκων [2] ειναι· δια δε το [a] μηδεις αυτος ηθεληκα προεμην μητε χρημα πολλος, μητε τυραννις, μητε τειχος

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[1] See cap. xxxviii. §. 3. Hoogeveen's Doctrin. Particul.

[2] Ειναι in this passage is an elegant redundancy. See Vigeri de Græcæ Dictionis Idiotismis Libellus. Hoogeveen's third Edition, p. 242. To the examples there adduced may be added Το νυν ειναι in Xen. Cyr. B. V. p. 359. Hutchinson's Quarto Edit. and in Xen. Cyr. Exped. B. iii. p. 223. Hutchinson's Q. Edit.

61. "I myself truly will not go away: but to the HYRCANIANS, to whom I have given oaths and pledges of fidelity, I will make them good, and never will be found betraying these people."

62. "According to human judgment, what men would either turn away from enemies that flee, or would not take arms of those that surrender them; or when they delivered up themselves and their possessions, would not receive them? especially too when our General is such; who seems to me (as I swear to you [pl.] by all the gods) to be more pleased by doing good to us, than by enriching himself."

63. To these words CYRUS answered, "Indeed I then promised to you that I would avenge you to the utmost of my power, if you were not false: now then, since I see you speak truth, I am bound to perform my promise: and I promise to her, that I will do these same things with the assistance of the gods. And these riches," said he, "I accept, and I give them to this your daughter, and to him, whoever may marry her. But I shall go away, having from you one gift; in exchange for which, though I could have the riches of Babylon, in which there are very many, or those every where else, instead of that thing which you have given to me, I should not go away with more pleasure." And GOBRYAS having wondered what this could be, and having suspected whether he might not mean his daughter, asked him thus: "And what is this," said he, "O CYRUS?" And CYRUS answered, "I think," said he, "O GOBRYAS, that there are many men, indeed, who would be willing neither to be impious, nor to be unjust, nor would they be false voluntarily: but from no one's having been willing to entrust to them either many riches, or power, or fortified garrisons, or lovely children,

ερυμνος, μητε τεκνον αξιεραστος, αποθνησκω προτερον περιν [n]δηλος εγενομην οιος ην· [d]εγω δε συ νυν και τειχος ερυμνος, και πλουτος παντοδαπος, και δυναμις ὁ σος, και θυγατηρ αξιοκτητος εγχειρισας, πεποιηκα εγω δηλος εγενομην πας ανθρωπος ὁτι ουτ' αν ασεβεω περι [a]ξενος εθελοιμι, ουτ' αν αδικεω χρημα ἑνεκεν, ουτε [a]συνθηκη ψευδοιμην αν ἑκων ειναι. [a]Ουτος ουν εγω σοι, ευ ισημι, ἑως ανηρ δικαιος ω, και δοκῶν ειμι τοιουτος επαινωμαι ὑπ' ανθρωπος, ουποτ' επιλησομαι· αλλα πειρασομαι συ αντετιμησα πας ὁ καλος.

64. Πολλ☉ και αγαθ☉ φιλ☉ ειμι εγω, ὁς ὁσις γαμεω ἡ θυγατηρ, ει μεντοι χρημα ἑξω τοσαυτ☉ ὁσ☉ διδωμι, η και αλλ☉ πολλαπλασι☉ [g]ουτ☉, ουκ αν εχοιμι ειπον· συ μεντοι ευ ισημι, ὁτι ειμι τις αυτ☉ ὡς [g]ὁς μεν συ διδωμι [g]χρημα, ουδε μικρον ουτ☉ ἑνεκα συ μαλλον θαυμασω· εγω δε ζηλοω νυνι, και ευχομαι πας θεος εγενομην ποτε και ἑαυτου επεδειξα ὡς πιστ☉ μεν ειμι ουδεν ἡττον εγω ὁ φιλ☉, [d]ὁ δε πολεμι☉ ουδεποτ' αν ὑφειμην ζῶν, ει μη θεος βλαπτοιμι· αντι δ' αρετη και δοξα αγαθ☉ ὁτι ουδ' αν το Συρ☉, προς [d]το σον, και Ασσυρι☉ πας προελοιμην.

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63. They die, &c.

Perhaps in this neglected spot is laid
Some heart once pregnant with celestial fire,
Hands, that the rod of empire might have sway'd,
Or wak'd to ecstasy the living lyre.

But Knowledge to their eyes her ample page,
Rich with the spoils of time, did ne'er unroll;
Chill Penury repress'd their noble rage,
And froze the genial current of the soul.

Full many a gem of purest ray serene
The dark unfathom'd caves of Ocean bear;
Full many a flower is born to blush unseen,
And waste its sweetness on the desert air.

GRAY'S Elegy.

In

they die first before they can be discovered what kind of persons they were: but you, by having now put into my hands both fortified garrisons, and wealth of all kinds, and your army, and your daughter, a most valuable possession, have made me to appear manifest to all men, that I neither would be willing to be guilty of impiety towards my friends that entertain me, nor to act unjustly for the sake of riches, nor would I voluntarily be faithless in compacts. This therefore, be assured, I never will forget, so long as I am a just man, and (so long as) I am praised by men for being thought to be such; but I will endeavour to honour you in return with all things noble."

64. "I have many and excellent friends; of which whoever marries your daughter, whether or not he will have as much riches as you give, or other riches many more than these, I cannot say: but be well assured, that there are some of them, who will not admire you in the least degree the more on account of those riches which you give: but they are now envying me, and are praying to all the gods for it to happen, some time or another, that they also might shew themselves, that they are faithful to their friends not at all less than I am, but that they never would shrink whilst living from their enemies, unless God should blast them; and that they would not prefer the riches of the SYRIANS, and all those of the ASSYRIANS, added to yours, in exchange for virtue and good reputation."

In p. 342 of Le Clerc's Fragments of Philemon, see some lines conceived in a true sense of morality, and expressed with beautiful simplicity.

64. In exchange for virtue, &c.

MOWBRAY. ——My dear, dear Lord,
The purest treasure mortal times afford,
Is spotless reputation: that away,
Men are but gilded loam, or painted clay.
A jewel in a ten-times-barr'd-up chest
Is a bold spirit in a loyal breast.

Mine

65. Κατενοησα ἡ μετριοτης ὁ σιτῳ· επ' [d]ουδεις γαρ βρωμα ουδε [d]πομα Περσης ανηρ ὁ πεπαιδευμενῳ ουτε ομμα αν εκπεπληγμενῳ καταφανης γενοιμην, ουτε ἁρπαγη, ουτε νοος, μη ουχι προνοεω [a]ὁσπερ αν και μη εν σιτῳ ων· αλλ' ὡσπερ ὁ ἱππικῳ, δια το μη ταῤῥασσεσθαι επι [g]ὁ ἱππος, δυναμαι ἁμα ἱππευων και ὁραω και ακουω και λεγω το δεον, οὑτω και εκεινος εν ὁ σιτος οιομαι δειν φρονιμος και μετριος φαινομαι· το δε κεκινησθαι ὑπο το βρωμα και ἡ ποσις πανυ αυτος κυνικος και θηριωδης δοκεω ειμι.

66. Ηνικα δε ὁ Γωβρυας εις οικος απιων ανεσαμην, ειπον λεγομαι, Ουκετι θαυμαζω, ω Κυρος, ει εκπωμα μεν και ἱματιον και χρυσιον εγω συ πλειων κεκτημαι, αυτος δ' [g]ελαττων συ αξιος ειμι. Εγω γαρ επιμελεομαι ὁπως εγω οὑτος ὡς πλειστος εσομαι· συ δε εγω δοκεω επιμελεομαι ὁπως αυτος ὡς κρατιστος εσομαι.

67. Ὁ πολλος ανθρωπος, ὁταν μεν [a]θαῤῥησω, ανυποστατος το φρονημα παρεχομαι· ὁταν δε [a]δεισω, ὁσος αν πλειων ω, τοσουτος μειζων και εκπεπληγμενος μαλλον φοβος κεκτημαι. Εκ πολλος μεν γαρ και κακος λογος ηὐξημενος αυτος παρειμι, εκ πολλος δε και πονηρος χρημα, εκ πολλος δε και δυσθυμος τε και εξεσηκως προσωπον ηθροισμαι· ὡστε ὑπο το μεγεθος ου ῥαδιος αυτος ειμι ητε λογος κατεσθεσα, ητε [a]προσαγων [d]πολεμιος μενος ενεβαλον, ητε [a]απαγων ανεθρεψα το φρονημα· αλλ'

Mine honour is my life; both grow in one:
Take honour from me, and my life is done.
Then, dear my liege, mine honour let me try:
In that I live, and for that will I die.
SHAKESP. K. Rich. II. Act i. Sc. 1.

65. Κυνικον.

Sirenum voces, et Circes pocula nosti:
Quæ, si cum sociis stultus cupidusque bibisset,

Sub

65. He observed the temperance of their meals: for no PERSIAN man of the well-disciplined ever would appear struck with any meat or drink, either in his eyes, or by rapacity, or by such intenseness of mind, as not to be attentive to those things which (he would have been attentive to) if he had not been at his meal: but in the same manner as horsemen, from not being disturbed on their horses, are able at the same time they ride both to see and to hear and to speak what is proper, so these also at their meal think it right to appear prudent and moderate: but to be affected by meats and drink seems to them altogether canine and brutal.

66. When GOBRYAS rose departing to his house, he is reported to have said, "I no longer wonder, O CYRUS, if indeed we possess more cups and garments and gold than you, but are ourselves worth less than you. For we study how we shall have these things as numerous as possible; but you seem to me to study how you yourselves shall be as excellent as possible."

67. "Men who are many (i. e. numbers), when they are in spirits, give each other a courage not to be resisted: but when they are in a panic, by how much the more in number they may be, by so much the greater and more deep stricken fear they possess. For it comes upon them increased from many and bad reports, and it is gathered from many and unfortunate circumstances, from many dispirited and astonished looks: so that from its greatness it is not easy either to suppress it by words, or to excite courage by leading up against the enemy, or to revive their spirit by retreating; but by how much the more any one should encourage them to be in good heart, by so

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Sub dominâ meretrice fuisset turpis et exeors,
Vixisset Canis immundus, vel amica luto sus.

HOR. Epist. I. ii. 23.

ὁσος αν μαλλον [d]αυτος θαρσεω [s]παρακελευω, τοσουτος εν δεινοτερος ἡγεομαι ειμι.

68. Ει μεν [a]το απο ὁδε ἡ νικη εσομαι εν το πολεμικος εργον, ὁποτερος αν πλειων οχλος [s]απαριθμησω, ορθως και συ φοβεομαι περι [g]εγω, και εγω τω οντι εν δεινος ειμι· ει μεντοι, ὡσπερ προσθεν, δια [a]ὁ ευ μαχομενος, ετι και νυν, ἡ μαχη κρινομαι, θαῤῥων ὑδεν αν σφαλειην· πολυ μεν γαρ συν θεος παρ' [d]εγω πλειων εὑρησω ὁ θελων μαχομαι η παρ' εκεινος.

69. Ὁ Γωβρυας πτωχος τις ενομιζον εγω, ὁτι ου [g]Δαρειχος μεσος ἡκον, ὑδ' εκ χρυσης φιαλη επινον· ει δε ουτος ποιησαιμι, γνοιην αν, εφην, ὁτι [a]ελευθεριος ειμι και ανευ χρυσιον εξιν.

70. Εξ ὁυ δη ωχομην επι [a]ἡ σκηνη, και ἁμα απιων διελεγομην προς αλληλοι, ὡς μνημονικος ὁ Κυρος, [d]ὁτοσος συνεταττον πως ονομαζων ενετελλομην. Ὁ δε Κυρος [d]επιμελεια ἑτος εποιεον· πανυ γαρ αυτος θαυμαστος εδοκεον ειμι, ει ὁ μεν βαναυσος ισημι, ἡ ἑαυτε τεχνη ἑκαστος, το εργαλειον το ονομα, και ἰατρος δε οιδα και το οργανον και το φαρμακον [d]ὁς χραομαι πας το ονομα· ὁ δε στρατηγος ὑτως ηλιθιος εσοιμην, ὡστε υκ εισομαι ὁ ὑφ' [a]αὑτε ἡγεμων το ονομα, [d]ὁς αναγκη ειμι [d]αυτος οργανον χραομαι, και ὁταν προκατελαβον τις βελωμαι, και ὁταν εφυλαξα, και ὁταν εθαῤῥυνα, και ὁταν εφοβησα. Και ὁταν ετιμησα δε ποτε τις βελοιμην, πρεπον αυτος εδοκεον ειμι ονομασι προσαγορευω. Εδοκεον δε αυτος ὁ γιγνωσκομαι δοκῶν ὑπο ὁ αρχων και [g]το καλος τις ποιῶν ὁραομαι μαλλον ορεγομαι,

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68. Greater multitude—
How animated is this prayer of King HENRY!

K. HENRY. O God of battles! steel my soldiers' hearts!
Possess them not with fear; take from them now

The

much the more they think themselves to be in worse dangers."

68. "If indeed hereafter, in the enterprizes of war, the victories shall be (to them), whoever can number the greater multitude, then you fear for us with reason, and we are indeed in dangers: but if, as before, so now also, battles are determined by those who fight well, you will not at all be disappointed by being in good heart: for, with the help of the gods, you will find many more willing to fight amongst us, than amongst them."

69. "GOBRYAS thought us some poor people, because we did not come abounding with Daricks, and drank not out of golden cups: but if we do this, he may know," said he, "that it is possible for men to be generous even without gold."

70. Upon this they went away to their tents; and as they went along, discoursed with each other how retentive in memory CYRUS was; how he gave his orders, calling by name those whom he directed. But CYRUS did this from attention: for it seemed to him to be altogether wonderful, if artificers truly know the names of their tools, each of his own art; and a physician knows the names of all his instruments and medicines, which he uses; but a general should be so absurd, as that he shall not know the names of the commanders under him, whom there is a necessity for him to use as instruments, both when he wishes to seize upon any thing, and when to guard, and when to raise courage, and when to strike terror. And when indeed at any time he wished to honour any one, it seemed to him to be fit to speak to him by name. For those who thought themselves to be known by their general, seemed to him also to be more desirous of being seen doing some-

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The sense of reckoning; lest the opposed numbers
Pluck their hearts from them!

SHAKESP. K. Hen. V. Act iv. Sc. 1.

και [g]το αισχρος τις ποιεω μαλλον προθυμεομαι απεχομαι.

71. Κυρος δε ως ησθομην το γεγονος, ὑπηνταον τε [d]ὁ Καδεσιος, και ὁσις ιδοιμι τετρωμενος, αναλαμβανων, ἑτος μεν ως Γαδατας απεπεμπον, ὁπως Θεραπευοιμην· ὁ δε αλλος συγκατεσκηνεν, και ὁπως ὁ επιτηδειος εχοιμι συνεπιμελεομην, παραλαμβανων [g]ὁ ὁμοτιμος Περσης [a]συνεπιμελητης· (εν γαρ ὁ τοιουτος ὁ αγαθος συνεπιπονεω εθελω) και ανιωμενος μεντοι αυτος ισχυρως δηλος ην.

72. Ανθρωπινος μεν το γεγενημενος παθος. Το γαρ [1]ἁμαρτανειν [a]ανθρωπος ων, εδεν, οιμαι, Θαυμαστος. Αξιος γε μεντοι ειμι [g]το γεγενημενος ουτος πραγμα απηλαυσα τις αγαθος.

73. Το δε αλλος χρημα συ απαγαγων φυλαττω, εφην, εσ' αν εγω ιδω εχων, ὡστε [g]συ μη ητταομαι [a]αντιδωρεμενος· ει δε πλειων εγω δες απιοιμι, η λαμβανων παρ' [g]εγω, μα ὁ Θεος εκ οιδ' ὁπως αν δυναιμην μη αισχυνομαι.

74. Επειδη δε δειπνον ὡρα ην, καλεσας ὁ Κυαξαρης ηξιουν ὁ Κυρος, δια [g]χρονος [a]ιδων αυτος, συνδειπνειν. Ὁ δε Κυρος ειπον, Μη δη συ κελευε, ω Κυαξαρης. Η εχ ὁραω ὁτι ἑτος ὁ παρων ὑφ' [g]εγω πας επηρμενος παρειμι; εκεν καλως αν πραττοιμι, ει [g]ἑτος αμελων [a]ἡ εμος ἡδονη Θεραπευω δοκοιην· αμελεομαι δε δοκων ὁ στρατιωτης, ὁ μεν αγαθος, πολυ αν αθυμοτερος γιγνοιμην, ὁ δε πονηρος, πολυ ὑβριστοτερος.

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[1] Ἁμαρτανειν.

———Ανθρωποισι γαρ
Τοις πασι κοινον εστι τουξαμαρτανειν.
SOPH. Antig. 1023. Ed. Brunck.

thing noble, and to be more earnest to abstain from doing any thing base.

71. But when CYRUS perceived what had happened, he met the CADUSIANS; and whomsoever he saw wounded, receiving him, he sent him to GADATAS, that he might be taken care of: but he put the others in tents together, and was himself attentive that they might have things necessary, taking from the PERSIAN nobles, assistants in this care: (for on such occasions the good are willing to labour jointly:) and indeed he appeared plainly to be very much concerned.

72. "The calamity which hath happened is such as is incident to man. For I think it not at all wonderful, that being men, we should err. But indeed we are deserving of reaping some advantage from this affair that has happened."

73. "But having carried back the other riches, do you take care of them," said he, "till you see me having (possessions) so as not to be overcome by you in making a return of presents: for if you were to go away, having given more things to me, than what you receive from me, in truth I know not how I could be otherwise than ashamed."

74. But when it was the hour of supper, CYAXARES having invited CYRUS, begged him, since he saw him after a long interval of time, to sup with him. But CYRUS said, "Do not bid me, O CYAXARES. For do not you see, that these who are present are all come here instigated by us? I should not then do well, if, neglecting them, I should seem to be attending to my own pleasure: for soldiers who think themselves neglected, if they are brave, must become much more dejected; but if they are vicious, much more insolent."

75. Ὥσπερ και ὁταν μαχομαι δεη, ὁ πλειστος χειρωσαμενος αλκιμωτατος δοξαζομαι ειμι, ὑτω και ὁταν τε δεη [g]βελη, ὁ πλειστος ὁμογνωμων [d]εγω ποιησας, ὑτος δικαιως αν λεκτικωτατος τε και πρακτικωτατος κρινοιμην αν ειμι.

76. Ουκ οιδα μεν εγωγε ειτι δει [g]λογος, ὁπὲ αυτος το εργον δεικνυω το κρατιστος. Πας γαρ επισταμαι ὁτι ὁμὲ μενων πλειων κακος ποιεω [a]ὁ πολεμιος ἡ πασχω· ὁτε δε χωρις ην [g]αλληλοι, εκεινος [d]εγω ἐχρωμην ὡς εκεινος ην ἠδιστος, εγω γε μην ὡς χαλεπωτατος.

77. Συ μεν, ω Κυρος, και [a]ὑτος ὁμοιος ειμι οἱος περ και [a]ὁ αλλος, πρασσε τε και συγγνωμων [g]το ανθρωπινος ἁμαρτημα· εγω δ', εφην, και ὁ αλλος ανθρωπος καταδυω το αχος. Ὡς γαρ ὁ θρεξ διηλθον ἡ εμος συμφορα, ὁ μεν εχθρος ἐφηδομαι [d]εγω, ὁ δε φιλος προσιων συμβελευω εκποδων εχω εμαυτε.

78. Ὁ δε Κυρος ὁ τε αλλος προς [a]ὁ πολεμος παρεσκευαζομην μεγαλοπρεπως, ὡς δη ανηρ ἡδεις μικρος επινοῶν πραττω· επεμελεομην δε ου μονον [g]ὁς εδοξε ὁ συμμαχος, αλλα και ερις ενεβαλλον προς [a]αλληλοι ὁ φιλος, ὁπως αυτος [p]ἑκαστος φανῆμαι κ', ευοπλοτατος κ', ἱππικωτατος κ', αποντισικωτατος κ', τοξικωτατος κ', φιλοπονωτατος. Ουτος δε ἐξειργαζομην επι τε [a]αἱ θηραι ἐξαγων, και τιμῶν ὁ κρατιστος ἑκασταχη· κ', ὁ αρχων δε ὁς ἑωραον επιμελεμενος [g]ὑτος, ὁπως ὁ αυτος κρατιστος εσομαι στρατιωτης, και ὑτος επαινῶν τε παρωξυνον και χαριζομενος [d]αυτος ὁ, τι δυναιμην. Ει δε ποτε θυσια ποιοιμην και ἑορτη

77. Forgiving, &c.

Teach me to love and to forgive,
Exact my own defects to scan,
What others are to feel, and know myself a man.

GRAY's Hymn to Adversity.

These are golden lines.

75. "And as when it may be necessary to fight, he who has subdued the most is thought to be the stoutest: so also when there may be need of council, he who has rendered the most men unanimous with us, he may justly be accounted to be the most powerful in speaking, and most effective in business."

76. "Truly I do not know if there is at all need of words, where facts themselves shew what is best to be done. For we all know, that by remaining together we do the enemies more injuries than we suffer; but when we were separate from one another, they treated us (in such a manner) as was most agreeable to them, but indeed most grievous to us."

77. "You indeed, O Cyrus, are the same in these as in other things, both mild and forgiving of human errors: but," said he, "other men overwhelm me with grief. For since the report of my calamity has spread abroad, my enemies truly insult me, and my friends coming to me advise me to take myself away."

78. Cyrus indeed prepared all other matters for war magnificently, as a man truly who meditated to accomplish no mean action: and he not only took care of those things, which had been approved of by his allies, but he also excited in his friends an emulation among each other, that they might appear each as well armed as possible, the most skilled in horsemanship, the most expert in throwing the javelin, the best bowmen, and the most patient of labour. And these things he effected by leading them out to hunting, and by rewarding the most excellent in all things whatever: and the commanders whom he saw studious of this, that their soldiers should be the most excellent, these also he encouraged both by praising them, and by gratifying them as much as he could. And if at any time he made a sacrifice and celebrated a feast, at this also

ἀγοιμι, και εν ἑτος ὁσος πολεμος ἑνεκα μελετῶ ὁ ἀνθρωπ῵, [g]πας ἑτ῵ αγων εποιεον, και αθλον ὁ νικῶν μεγαλοπρεπως εδιδουν, και ην πολλ῵ ευθυμια εν το στρατευμα.

79. Η κατα μικρον μεταλλαξις πας ποιεω φυσις ὑποφερω ἡ μεταβολη· διδασκω δε και ὁ θεος, απαγων εγω κατα μικρον εκ τε ὁ χειμων εις το ανεχομαι ισχυρ῵ θαλπ῵, και εκ το θαλπος εις ὁ ισχυρος χειμων.

80. Πανθεια ἑτος εποιησαμην, λαθρα [k] ὁ ανηρ εκμετρησαμενος το εκεινος ὁπλον. Ὁ δ' ιδων εθαυμασα τε και επηρομην ἡ Πανθεια, Συ δη πῳ, ω γυνη, συγκοψας ὁ σαυτῳ κοσμος (sing.) το ὁπλον εγω εποιησαμην; Μα Ζευς, εφην ἡ Πανθεια, ὁ γε [g]πλειστος αξιος· συ γαρ εγω γε, ην και ὁ αλλος [s]φανω οἱ῵ εγω δοκεω ειμι, μεγιστος κοσμ῵ εσομαι.

81. Ω Αβραδατης, ει τις και αλλος πωποτε γυνη ὁ αὐτῳ ανηρ μειζον ἡ ἑαυτῳ ψυχη ετιμησα, οιμαι συ γιγνωσκω ὁτι και εγω εἰς ἑτος ειμι. Τι ουν εγω δει καθ' εἰς ἑκαστος λεγω; το γαρ εργον οιμαι συ πιθανωτερος παρεσχημαι ὁ νυν λεχθεις λογ῵. Ὁμως δ' ἑτως εχων προς συ, ὡσπερ συ οιδα, επομνυω συ [a]ἡ εμος και σος φιλια, η μην [n]εγω βελεσθαι αν μετα [g]συ ανηρ αγαθος γενομεν῵ κοινῇ [a]γη επιεσαμην μαλλον, η ζαω μετ' [g]αισχυνομεν῵ αισχυνομεν῵· ἑτως εγω και συ [g]ὁ

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81. Μειζον της ἑαυτης ψυχης.

Euripides has made an instance of conjugal affection similar to this expressed by Panthea, the subject of his Alcestis, a most pathetic tragedy.

The former part of the speech, in which Alcestis bids adieu to Admetus, is tender and affecting:

ΑΛ. Εγω σε πρισβευσα, κ' αντι της εμης
Ψυχης καταστησασα φως τοδ' ιστορειν,
Θησκω,

he instituted contests in all those things, which men practise on account of war, and gave rewards magnificently to the conquerors, and there was much cheerfulness in the army.

79. An alteration by little and little makes every nature bear changes: and indeed God teaches this, leading us as he does, by little and little, from winter to endure intense heats, and from heat to severe winter.

80. PANTHEA made these things, having measured his arms, without her husband's knowledge. But he having seen them, wondered, and asked PANTHEA, "What, my wife, have you made these arms for me by cutting to pieces your own ornaments?" "No, truly," said PANTHEA, "(I have not cut to pieces) that which is most worth: for you, if you appear to others as you seem to be to me, will be the greatest ornament to me."

81. "O ABRADATES, if any other woman ever valued her husband more than her own soul, I think you know that I also am one of them. What need is there, then, that I should mention every single circumstance? For I think that I have shewn to you actions more convincing than the words now spoken. Nevertheless, though I am thus affected towards you, as you know, yet I swear to you by the friendship of you and me, that in truth I wish myself to be buried under the earth together with you, if you are a brave man, rather than (I wish) to live disgraced myself with you disgraced: thus much have I judged both you

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Θνησκω, παρον μοι μη θανειν ὑπερ σεθεν,
Αλλ' ανδρα τε σχειν Θεσσαλων ὁν ηθελον,
Και δωμα ναιειν ολβιον τυραννιδι,
Ουκ ηθελησα ζην αποσπασθεισα σου
Συν παισιν ορφανοισιν· ωδ' εφεισαμην
Ἡβης ἐχουσα δωρ', εν οις ετερπομην.

EUR. Alcest. v. 289.

καλλις῾ και εμαυτε ηξιωκα. Και Κυρος δε δοκῶ μεγας τις εγω χαρις οφειλω, ὁτι εγω αιχμαλωτ῾ γεγενημεν῾ και εξαιρεθεις ἑαυτε, ετε εγω ὡς δελη ηξιωσα κεκτημαι, ετε ὡς ελευθερος εν ατιμ῾ ονομα· διεφυλαξα δη συ, ὡσπερ αδελφος γυνη, λαβων.

82. Κατ' [a] αλλος δ' αν, Επισαμαι μεν, οιμαι, ω ανηρ, ὁτι νυν αθλον προκειμαι ὁ νικῶν μεν, διωκω, παιω, κατακαινω, αγαθος εχω, [p] καλ῾ ακεω, [d] ελευθερος ειμι, αρχω· ὁ δε κακ῾ δηλονοτι ὁ εναντι῾ [g] ουτ῾. Ὁστις ουν ἑαυτε φιλεω μετ' [g] εγω μαχομαι· εγω γαρ εδεις κακ῾, εδ' αισχρος ἑκων ειναι προσησομαι. Ὁποτε δ' αν γενοιμην κατα τις ὁ προσθεν συμμαχεσαμενος, ειπα αν, Προς δε [a] συ τι δει λεγω, ω ανηρ; επισταμαι γαρ οἱος τε ὁ αγαθος εν ἡ μαχη ἡμερα αγω, και οἱος ὁ κακ῾.

83. Πεπτωκως δε τις ὑπο [d] ὁ Κυρος ἱππος, και πατεμεν῾ παιω εις ἡ γαστηρ ἡ μαχαιρα ὁ ἱππ῾ αυτος· ὁ δε ἱππος πληγεις, σφαδαζων αποσειομαι ὁ Κυρος. Ενθα δη εγναν αν τις ὁσος αξιος ειην το φιλεομαι [a] αρχων ὑπο ὁ αρχομενος. Ευθυς γαρ ανεβοησα τε πας, και προσπεσων εμαχομην· εωθεον, εωθεομην· επαιον, επαιομην. Καταπηδησας δε τις απο ὁ ἱππος ὁ ὁ Κυρος ὑπηρετης, αναβαλλω αυτος επι [a] ὁ ἑαυτε ἱππος.

84. Οὑτος διαπραξαμενος, ηγαγον επελευσα [d] αὑτε ὁ Κροισος. Ὁ δε Κροισος ὡς ειδον ὁ Κυρος, Χαιρω, ω δεσποτης, εφην· ἑτος γαρ ἡ τυχη και εχω το απο τεδε

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83. And some one, &c.

K. Rich. A horse! a horse! my kingdom for a horse!
Cates. Withdraw, my lord, I'll help you to a horse.
K. Rich. Slave, I have set my life upon a cast,
And I will stand the hazard of the dye:——
I think there be six Richmonds in the field;
Five have I slain to-day instead of him;——
A horse! a horse! my kingdom for a horse!

and myself worthy of the noblest things. And I think, indeed, that we owe some (and indeed) great gratitude to CYRUS, because he thought fit to possess me when become a captive and selected for himself, neither as a slave, nor as a free woman under an ignominious name: but when he had received me, he kept me for you, as though I had been the wife of his brother."

82. Again, amongst others, (he said): "You know, I think, O men, that now indeed to the conquerors are proposed as prizes, to pursue, to smite, to kill, to possess good things, to be well spoken of, to be free, to rule: but the reverse of these are plainly (proposed) to the cowards. Whoever therefore loves himself, let him fight in conjunction with me; for I will not willingly admit of any thing cowardly or base (in my behaviour)." And again, when he was amongst any of those who had fought in alliance with him before, he would say, "Why need I speak to you, O men? for you know what a day the brave in battles pass, and what one the cowards."

83. Some one having fallen under CYRUS's horse, and being trampled on, strikes his horse on the belly with a sword; but the horse being wounded, by tossing about throws CYRUS off. Here one might perceive how advantageous a thing it must be for a commander to be beloved by those that are commanded by him. For immediately they all cried out, and having fallen on, they fought; they drove and were driven; smote and were smitten. And some one of CYRUS's attendants having leaped down from his horse, remounts him on his own horse.

84. Having done these things, he ordered (them) to bring CRŒSUS to him. But CRŒSUS, when he saw CYRUS, said, "Hail, O Master: for fortune both gives it to you from henceforth to have this (name); and to me, to

δίδωμι συ, και εγω, προσαγορευω. Και συ γε, εφην, ω Κροισος· επειπερ ανθρωπος ειμι αμφοτερος.

85. Διηρπασα μεν αν [d] αυτος εφην ἡ πολις ου βελομαι· ἡ τε γαρ πολις νομιζω ἁμα διεφθαρην, εν τε ἡ ἁρπαγη ευ οιδ' ὁτι πονηρος πλεονεκτησεια αν.

86. Ην δε [s] διαρπασω, και ἡ τεχνη [d] συ, ὡς πηγη φημι ὁ καλος ειμι, διεφθαρμενος εσομαι.

87. Πρωτον μεν, εφην, αμελησας ερωταω ὁ Θεος ει [a] τις εδεομην, απεπειρωμην [g] αυτος ει δυναιμην αληθευω. [a] Οὑτος δε μη ὁτι ὁ Θεος, εφην, αλλα και ανθρωπος καλος κ' αγαθος, επειδαν γνω [n] απιστεμενος, ε φιλεω ὁ απιστων.

88. Πιεζομενος δε [d] ἡ περι [a] ὁ παις συμφορα, παλιν πεμπω, και επερωταω ὁ Θεος τις αν ποιων ὁ λοιπος βιος ευδαιμονεστατα διατελεσαιμι· ὁ δε εγω απεκριναμην ΣΑΥΤΟΥ ΓΙΝΩΣΚΩΝ, ΕΥΔΑΙΜΩΝ, ΚΡΟΙΣΟΣ, ΠΕΡΑΣΩ. Εγω δε ακουσας [a] ἡ μαντεια ἡσθην· ενομιζον γαρ το γε ραστος εγω [a] αυτος προσταξας, ἡ ευδαιμονια δίδωμι. [a] Αλλος μεν γαρ γινωσκω ὁ μεν οιον

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87. Μη ὁτι.

On the peculiar manner in which Μη ὁτι is used, and rendered as if it were Μονον, the learned HOOGEVEEN says thus: "Primo observandum, harum particularum nullum unquam usum esse nisi in orationibus bimembribus, quarum posterior pars priori semper prævaleat. Qui itaque sic loquitur, priorem partem omnino non negligit, sed præfert tamen posteriorem. Itaque tanquam κατα παραλειψιν priori parti præmittit το Μη Ὁτι, ελλειπτικως suppresso λεξω vel λεγοιμι."—See Sect. 7. of HOOGEVEEN's Doctrinæ Particularum Linguæ Græcæ; a work of much erudition, and, by means of frequent quotations, not altogether unpleasant.

88. By knowing yourself.

"To the rational alone is imparted that MASTER-SCIENCE, of

call you (by this name)." "And you also," said CYRUS, "(hail!) O CRŒSUS, since we are both men."

85. "I am not indeed willing to permit them to plunder the city: for I think at the same time that the city would be destroyed, and I know well also that in a plunder the base would have the most advantage."

86. "If you plunder (the city), the arts also, which they say are the sources of good things, will be destroyed by you."

87. "First of all, truly," said he, "having neglected to ask the god if I had need of any thing, I made trial of him if he could speak truth. Now as to this, not only a god," (said he) "but even honest and good men, when they have known themselves distrusted, do not love those who distrust them."

88. "Being oppressed by the calamities which befel my children, again I send, and ask the god, by doing what I might finish the remainder of my life happily? But he answered me, 'By knowing yourself, CRŒSUS, you will pass your life happy.' But I having heard this oracle, was pleased: for I thought that he gave me happiness, having commanded me (to do) a very easy thing truly. For as to others, (I thought) that it was possible to know some,

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of What they are, where they are, and the end to which they are destined." HARRIS's Dialogue concerning Happiness, Part II.

The same ingenious Author, speaking of the Improvement to be derived from Epic, Tragic, and Comic Poetry, says, "As to Improvement—there can be none surely (to man at least) so great, as that which is derived from a just and decent Representation of Human Manners and Sentiments. For what can more contribute to give us that MASTER-KNOWLEDGE, without which, all other Knowledge will prove of little or no utility?"

Discourse on Music, Painting, and Poetry, Ch. V.

τ' ειμι, ὁ δ' ου· ἑαυτε δ' ὁςις ειμι, πας τις ενομιζον ανθρωπος ειδεναι.

89. Νυν δ' αυ παλιν ὑπο τε [g]πλυτος ὁ παρων διαθρυπτομενος, και ὑπο [g] ὁ δεομενος [g]εγω [a]προστατης εγενομην, και ὑπο το δωρον [g] ὁς εδιδων εγω, και ὑπ' ανθρωπος, ὁς εγω κολακευων ελεγον ὡς ει εγω εθελοιμι αρχω, πας αν [d]εγω πειθοιμην, και μεγιςος αν ειην ανθρωπος· ὑπο τοιυτος δη λογος αναφυσωμενος, ὡς ειλομην εγω πας ὁ κυκλῳ βασιλευς προςατης ὁ πολεμος, ὑπεδεξαμην ἡ ςρατηγια, ὡς ἱκανος ων μεγιςος εγενομην· αγνοῶν αρα εμαὐτε. ὁτι [d]συ αντιπολεμεω [n]ἱκανος ωμην ειμι, πρωτον μεν εκ Θεος γεγονως, επειτα δε διά [g]βασιλευς πεφυκως, επειτα δε εκ παις αρετη ασκῶν· ὁ δ' εμος προγονος ακεω ὁ πρωτος βασιλευσας ἁμα τε βασιλευς και ελευθερος εγενομην. Οὑτος εν αγνοησας, δικαιως, εφην, εχω ἡ δικη. Αλλα νυν δ', εφην, ω Κυρος, γινωσκω μεν εμαυτε· συ δ' ετι δοκεω αληθευω ὁ Απολλων, ὡς ευδαιμων εσομαι γινωσκων εμαυτου; Συ δ' ερωταω δια [a]οὑτος· ὁτι αρις' αν εγω δοκεω εικασα οὑτος εν ὁ παρων· και γαρ δυναμαι εποιησα. Και ὁ Κυρος ειπον, βελη εγω εδων περι [g]οὑτος, ω Κροισος· εγω γαρ συ εννοῶν ἡ προσθεν ευδαιμονια, οικτειρω τε συ και αποδιδωμι ηδη γυνη τε εχω, ὁς ειχον, και ἡ Θυγατηρ (ακεω γαρ συ ειμι) και ὁ φιλος, και ὁ Θεραπων, και τραπεζα συν οἱοσπερ εζην· μαχη δε [d]συ και πολεμος αφαιρω. Μα Ζευς, μηδεν τοινυν, εφην ὁ Κροισος, συ [d]εγω ετι βελευομαι απεκριναμην περι [g]ἡ εμος ευδαιμονια· εγω γαρ

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89. Γινωσκω——

Crom. How does your grace?
Wols. Why, well;
Never so truly happy, my good Cromwell.
I know myself now; and I feel within me

A peace

and some not: but as to one's self what kind of a man he is, I thought that every one knew."

89. "But now again being made dissolute, both by the wealth which was by me, and by those who requested me to be their leader, and by the gifts which they gave me, and by the men who, flattering me, said that if I would command, all would obey me, and I should be the greatest of men; being puffed up truly by such kind of discourses, when all the kings round about chose me the leader of the war, I took upon me the command of the army, as if I had been able to become the greatest of men: not knowing myself truly, because I thought to be able to make war against you, you who were first descended from the gods, and then born from kings, and last of all have practised virtue from a boy: whereas I hear that the first of my ancestors who reigned, became at once a king and a free-man. Therefore not having known these things," said he, "I justly suffer punishment. But now," said he, "O CYRUS, I know myself: but do you still think that APOLLO speaks truth (in saying) that I shall be happy by knowing myself? I ask you for this reason, because you seem to me to guess at this best at present; for indeed you are able to cause (that APOLLO should have spoken truth)." And CYRUS said, "Give me your advice concerning this, O CRŒSUS: for reflecting on your former happiness, I both pity you, and permit you now to have your wife, which you before had, and your daughters (for I hear that you have some), and your friends, and attendants, and table with which ye hitherto lived: but I take from you battles and wars." "In truth, then," said CRŒSUS, "consult no farther to answer me about my happiness:

A peace above all earthly dignities,
A still and quiet conscience.
SHAKESP. Hen. VIII. Act iii. Sc. 2.

There is much fortitude and greatness of mind in these words.

ηδη συ λεγω, ην ἑτος [d] εγω [s] ποιησω ὁς συ λεγω, ὁτι ὁς αλλος τε μακαριωτατος ενομιζον ειμι βιοτη, και εγω συνεγινωσκον αυτος, ούτος και εγω νυν εχων διαξω.

90. [g] Αναπτυχθεις δ' ἑτω ἡ φαλαγξ, αναγκη [a] ὁ πρωτος αριστος ειμι και ὁ τελευταιος, εν μεσος δε ὁ κακιστος τεταγμαι· ἡ δ' ἑτως εχων ταξις, και προς το μαχομαι εδοκει ευ παρεσκευασμαι, και προς το μη φευγω.

91. Ανηρ φιλος, ὁ μεν ποταμος [d] εγω παρακεχωρηκα [g] ἡ εις πολις ὁδος· εγω δε Βαρρῶν εισιω εισω, εννοημενος ὁτι ἑτος εφ' [a] ὁς νυν πορευσομαι, εκεινος ειμι ὁς εγω και συμμαχος προς [d] ἑαυτε εχων, και εγρηγορως ἁπας και νηφων, και εξωπλισμενος και συντεταγμενος ενικῶν· νυν δ' επ' [a] αυτος ιω εν ὁς πολλος μεν αυτος καθευδω, πολλος δ' αυτος μεθυω, πας δ' ασυνταπτος ειμι· ὁταν δε και αισθωμαι εγω ενδον ων, πολυ αν ετι μαλλον η νυν αχρειος εσομαι, ὑπο το εκπεπληγμαι.

92. Και μηδεις γε συ εχων ἑτος ενομισα αλλοτριος εχω· νομος γαρ εν πας ανθρωπος αϊδιος ειμι, ὁταν πολεμῶν πολις ἁλω, ὁ ἑλων ειμι και το σωμα ὁ εν ἡ πολις και το χρημα. Ουκεν αδικια γε ἐξω ὁσις αν εχοιμι, αλλα φιλανθρωπια ουκ αφαιρησομαι ην τις εαω εχω αυτος. Το μεντοι εκ τεδε ἑτως εγω γιγνωσκω, ὁτι ει μεν τρεψομαι επι ραδιεργια και ἡ ὁ κακος ανθρωπος ἡδυπαθεια (ὁς νομιζω το μεν πονειν αθλιωτατος,

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91. The river, &c.

> ———The obsequious flood
> Will change his wonted course, and in the midst
> Of Babylon will leave his channel dry.
>
> ROBERTS's Judah Restored, B. II.

In the Poem just quoted is a description of the taking of Babylon. It is impossible to mention this work, without adding, that it contains many Sublime and Pathetic strokes.

for I now tell you, if you will do for me the things which you say, that really possessing I shall pass that (life) which life others thought to be the most happy, and indeed I thought so with them.

90. The phalanx being thus folded back, it followed of course that the brave men were first and last, and that the cowards were placed in the middle: and a disposition thus made, seemed to be well prepared both towards fighting and towards not fleeing.

91. "My friends, the river is gone for us from its way into the city: we then may boldly enter in, considering that those, against whom we shall now go, are the very same whom we conquered, even though they had allies added to themselves, and were all awake and sober; armed and marshalled: but now we shall go against them (at a time) in which many of them are sleeping, many of them are drunk, and all are disorderly: and when they shall have perceived us to be within (the city) they will be still much more unfit for service than now, from having been struck with consternation."

92. "And let no one of you truly, who possesses these things, think that he possesses the properties of others: for it is an eternal law amongst all men, when the city of those who make war has been taken, that both the persons and riches of those in the city should belong to the captors. You will not therefore possess with injustice whatever ye may possess; but if you suffer them to retain any thing, you will not take it from them merely from your humanity. As to our future conduct, I am of opinion truly, that if we shall turn ourselves to indolence and the pleasure of base men, (who think labour a most wretched

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91. Ἀχεῦσι.
For the exact meaning of this word, see CLARKE's Note on v. 269. l. 2. Iliad. Hom.

το δε απονως βιοτευω ηδυπαθεια) ταχυ εγω φημι [g]ολιγος αξιος εγω αυτος εσομαι, και ταχυ [g]πας ὁ αγαθος σεβησομαι. Ου γαρ τοι το [a]αγαθος ανηρ εγενομην, ἑως αρκεω ὡστε και διατελειν ων αγαθος, ην μη τις [g]αυτος δια [g]τελος επιμελῶμαι· αλλα ὡσπερ και ἡ αλλος τεχνη αμεληθεις [g]μειων αξιος γιγνομαι, και το σωμα γε αυτος ευ εχων, ὁποταν τις [a]αυτος [a]ανω επι ῥαδιεργια, πονηρως παλιν εχω· ἑτω και ἡ σωφροσυνη και ἡ εγκρατεια και ἡ αλκη, ὁποταν τις αυτος [a]ανω ἡ ασκησις, εξ ἑτος εις ἡ πονηρια παλιν τρεπομαι. Ουκεν δει μελλω, εδ' επι το αυτικα ἡδυς προϊεναι αυτος. Μεγας μεν γαρ, οιμαι, εργον και το αρχη κατεπραξα, πολυ δ' ετι μειζων, το [a]λαβων διεσωσαμην. Το μεν γαρ ελαβον, πολλακις [d]ὁ τολμα μονον παρασχομενος εγενομην· το δε [a]λαβων κατεχω, ουκετι ἑτος ανευ

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92. Τρεψομεθα.

It may not be amiss to explain in this place the doctrine of the MIDDLE VERB, as set forth by KUSTER.

1. The MIDDLE VERB is used primarily to express both Action and Passion: as for instance; the verb Τρεπω signifies "I turn some other thing or person;" but Τρεπομαι, "I turn myself." —Στεφανω, "I crown another person;" but Στεφανουμαι, "I crown myself."—Αμυνω, "I repel any thing from another person, and so defend him;" but Αμυνομαι, "I defend myself by repelling it."

2. The MIDDLE VERB is used, not only when a person himself does any thing which may affect him, but also when he willingly gives himself to be affected by some other person, or is by any means instrumental to its being done. For instance; Διδαξαι signifies "To teach another;" but Διδαξασθαι, "To give one's self to be taught by a master."—Απογραφειν, "To register another:" but Απογραφεσθαι, "To give one's self to be registered."

3. The MIDDLE VERB is sometimes used merely as the Deponent in Latin: i. e. with a MIDDLE Termination, but Signification entirely Active: and sometimes it occurs with a MIDDLE Termination, and Signification entirely Passive; particularly in the First Future.

thing, but living without labour pleasure,) I say that we shall soon become little valuable to ourselves, and shall soon be deprived of all good things. For to have been brave men, this is not enough towards continuing to be brave, unless one is careful of this throughout to the end: but even as other arts by being neglected become worth less, and bodies themselves in a good condition, when one gives them up to indolence, again become bad; so also prudence, and temperance, and courage, when one has relinquished the practice of them, from that time degenerate into vice. It becomes us not then to be remiss, nor to throw ourselves into present pleasure. For I think it indeed a great work to have acquired a dominion, but still a much greater to have preserved it after having gained it. For to gain it, has oftentimes happened to him who has shewn only boldness: but to retain after having acquired it, this

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4. The use of the First Aorist Middle in a Passive Signification is very uncommon.

5. The use of Preterite and Pluperfect Tenses Middle in a Passive Signification, and vice versâ, is common.

See KUSTER de vero usu Verborum Mediorum.

"The Verb in this form (i.e. the Middle) very much resembles the reflected verbs of the French. Those who have studied the beauties of the Greek Language, must know very well, that this voice gives not only a beautiful variety to the inflections of their verbs, but a great conciseness and emphasis to the expression."

Lord MONBODDO's Orig. of Lang. Part. II. B. i. c. 13.
See also HARRIS's Hermes, B. i. c. 9.

92. Ῥᾳθυμία, which we call "Indolence," signifies, properly, "A lazy habit of consulting our own ease in all our actions." We cannot wonder that the PHILOSOPHER speaks in the most reproachful terms of those who are addicted to this supineness; for surely it is a habit most deplorable, productive of all mischief, unbecoming a Rational Creature sent into the world to act his part with vigour, either in Bodily or Mental Pursuits, with a view not so much to his own Interest, as to the Public Good.

σωφροσυνη, εδ' ανευ εγκρατειας, εδ' ανευ πολλος επιμελεια γιγνομαι. Ὁς χρη [a]γιγνωσκων, νυν, πολυ μαλλον ασκεω ἡ αρετη η πριν ὁδε ὁ αγαθος κτησασθαι.

93. Ὁ μεν ουν θεος οιομαι χρη συν εγω εσομαι· ε γαρ επιβελευσας αδικως ἑτος εχω, αλλ' επιβελευθεις ετιμωρησαμην. Ὁ μεντοι μετα [a]ἑτος κρατιστος, [d]εγω αυτος παρασκευαστεον· ἑτος δε ειμι, το [a]βελτιων ων ὁ αρχομενος αρχω αξιοω.

94. Ει δε τις τοιουτος εννοεομαι, τις δητα εγω οφελος κατεπραξα [a]ὁς επεθυμουν, ει ετι δεησει καρτερεω και [a]πεινῶν και διψῶν και επιμελομενος και πονῶν; εκεινος δει κατεμαθον, ὁτι [d]τοσουτος ὁ αγαθος μαλλον ευφραινω, ὁσος αν μαλλον προπονησας τις επ' [a]αυτος απιοιμι· (ὁ γαρ πονος οψον ὁ αγαθος·) ανευ δε [g]το [a]δεομενος τυγχανω [g]τις, εδεις ουτω πολυτελως παρασκευασθειην αν, ὡς' ἡδυς ειμι. Ει δε [g]ὁς μεν μαλιστα ανθρωπος επιθυμεω, ὁ δαιμων εγω ἑτος συμπαρεσκευακα, ὡς δ' αν ἡδιστος ἑτος φαινοιμην, αυτος τις [d]αὐτε ἑτος παρασκευασω, ὁ τοιουτος ανηρ [d]τοσουτος πλεονεκτησω [g]ὁ ενδεεστερος [g]βιος, [d]ὁσος πεινησας [g]ὁ ἡδιστος σιτος τευξομαι, και διψησας [g]ὁ ἡδιστος ποτος απολαυσομαι, και δεηθεις [g]αναπαυσις, ἡδιστον αναπαυσομαι. Ὁς ἑνεκα φημι εχρην νυν επεταθην εγω εις ανδραγαθια, ὁπως [g]ὁ τε αγαθος ἡ αριστον και ἡδιστον [a]απολαυσω, και ὁπως [g]ὁ πας χαλεπωτατος απειρος

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92. Ασκησιν &c. By those, who have had the advantage of a Literary Education, it should be remembered, that whatever proficiency in erudition they may have made, yet if the cultivation of Learning be long neglected, their ability will proportionably be diminished. " All knowledge (says JORTIN) is attained with much pains and difficulty: the utmost that we can acquire of it bears no proportion to our ignorance: it is kept up, as it was first attained, by labour: it is gradually lost and forgotten, unless it be frequently reviewed and recollected." Serm. XIII. vol. 4.

Ἁ μιν επιστασαι, διαφυλαττε ταις μελεταις. ISOCR.

is not done without prudence, nor without temperance, nor without much care. Knowing which things, it behoves us to practise virtue much more now, than before we acquired these valuable possessions."

93. "We ought to think that the Gods will be with us: for we do not possess these things unjustly, by having formed iniquitous designs upon them; but having been ourselves designed against, we have revenged ourselves. But the best thing after this must be provided by ourselves: it is this; that being better than the people ruled, we should thus think ourselves worthy to rule."

94. "But if any one thinks within himself these things, what advantage is it then to us to have acquired these things which we desired, if still it will be necessary for us to persevere both in being hungry, and in being thirsty, and in taking care, and in labouring? He ought to learn this, "that good things please so much the more, by how much the more any one goes to them from having previously laboured (for labours are a relish to good things): but without a person's wanting to obtain any thing, nothing can be provided so sumptuously, as to be pleasant to him." If therefore the Deity has in conjunction with ourselves provided those things, which men chiefly desire, and if every man's self will prepare these things for himself, so as that they might appear most pleasant; such a man will so far have the advantage of those that want subsistence more, in as much as when he is hungry he will get the most agreeable meats, and when he is thirsty he will enjoy the most agreeable drinks, and wanting rest he will rest most agreeably. On account of which things, I say, that it now behoves us to be intent on what is the duty of brave men, both that we may enjoy good things (in such a manner) as is most excellent and most agreeable, and that we may not experience the hardest of all things

γενωμαι. Ου γαρ το μη ελαβον ὁ αγαθος ἑτω χαλεπος, ὡσπερ το [a]λαβων εξερηθην, λυπηρος.

95. Εννοησον δε κ' εκεινος, τις προφασις εχων αν προειλομην κακιων, η προσθεν εγενομην. Ποτερον ὁτι αρχω; Αλλ' ε δηπε [a]ὁ αρχων ὁ αρχομενος πονηροτερος προσηκει ειμι. Αλλ' ὁτι ευδαιμονεστερος δοκεω νυν η προτερον ειμι; Επειτα [d]ἡ ευδαιμονια φησω τις ἡ κακια επιπρεπω; Αλλ' ὁτι, επει κεκτημαι δηλος, ἑτος κολασω, ην πονηρος [s]ω; Και τι προσηκει [a]αυτος ων πονηρος πονηρια ἑνεκα η βλακεια αλλος κολαζω; Εννοεω δ' ετι και ἑτος, ὁτι τρεφω μεν παρεσκευασμαι πολλος και ὁ ἡμετερος οικος φυλαξ και το σωμα· αισχρος δε πως κ' αν ειην, ει δη αλλος μεν δορυφορος ἡ σωτηρια οιησομαι εχρην τυγχανω, αυτος δε [d]εγω αυτος ου δορυφορησω; Και μην ευ γε δει ειδεναι ὁτι κ' ειμι αλλος φυλακη τοιουτος, οἱος [a]αυτος τις καλος κἀγαθος ὑπαρχω· ἑτος γαρ δει συμπαρομαρτεω· [d]ὁ δ' [g]αρετη ερημος ηδε αλλος καλως εχω ηδεις προσηκει.

96. Και ὁ παις δε, ὁς αν εγω γιγνωμαι, ενθαδε [s]παιδευω· αυτος γαρ βελτιων εσομαι, βελομενος ὁ παις ὡς βελτιστος παραδειγμα εγω αυτος παρεχω· ὁ τε παις ηδ' αν ει βελοιμην ῥαδιως πονηρος γενοιμην, αισχρος μεν μηδεις μητε ὁρων μητε ακουων, εν δε καλος κἀγαθος επιτηδευμα διημερευων.

97. Κυρος μεν ην ἑτως ειπον· ανεστην δ' επ' [d]αυτος Χρυσαντας, και ειπον ὡδε· Αλλα πολλακις μεν δη, ω

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95. We have gotten slaves, &c. See Horace's Sat. VII. B. ii.
Tu cum sis quod ego, et fortassis nequior, ultro
Insectere velut melior?

96. Our children, &c.
Illud non agitas, ut sanctam filius omni
Aspiciat sine labe domum, vitioque carentem?
Gratum est, quod patriæ civem populoque dedisti,

Si

For it is not so hard not to have ever acquired good things, as it is grievous to be deprived of them after any one has acquired them."

95. "Consider this also, what pretence have we that we should choose to be worse now, than before. What, because we have dominion? But in truth it becomes not one who governs, to be more vicious than those who are governed. But is it because we seem to be more prosperous now, than before? Will any one say then, that vice suits prosperity? But is it because, since we have gotten slaves, we shall punish them, if they are vicious? But how does it become a person being himself vicious, to punish others on account of vice or sloth? Consider moreover this also, that we have prepared to support many as guards both of our houses and our persons: but how can it be not base, if forsooth we shall think it to be fit that others should be guards of our safety, but we ourselves shall not be guards to ourselves? And indeed it behoves us to know this well, that there is no other such watch, as for every one's self to be virtuous and good: for it is requisite that this should accompany us; but nothing else ought to go well with him who is destitute of virtue."

96. "And the children, who may be born to us, we may educate here; for we ourselves shall be more virtuous, by being desirous to shew ourselves as good patterns as possible to our children: and our children cannot easily become vicious, even though they should wish it, when they neither see nor hear any thing base, but pass their time in virtuous and good pursuits."

97. Cyrus then had spoken thus: and after him Chrysantas stood up, and spake to this effect: "Often-

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Si facis, ut patriæ sit idoneus, utilis agris,
Utilis et bellorum, et pacis rebus agendis.

Juv. Sat. xiv.

ανηρ, και αλλοτε κατενοησα ὁτι αρχων αγαθος εδεν διαφερω [g]πατηρ αγαθος. Ὁ τε γαρ πατηρ προνοεω [g]ὁ παις, ὁπως μηποτε [a]αυτος ὁ αγαθος επιλειψω, Κυρος τε εγω δοκεω νυν συμβελευω [d]εγω αφ' [g]ὁς μαλις' αν ευδαιμονῶν διατελοιμι. Ὁ δε εγω δοκεω ενδεεστερον η ὡς εχρην εδηλωσα, ἑτος εγω πειρασομαι ὁ μη ειδως εδιδαξα. Εννοησον γαρ δη, τις αν πολις πολεμιος ὑπο μη [g]πειθομενος ἁλοιην; τις δ' αν φιλιος ὑπο μη πειθομενος διαφυλαχθειην; ποιος δ' αν απειθῶν στρατευμα [g]νικη τυχοιμι; πως δ' αν μαλλον εν μαχη ἡττωμην ανθρωπος, η επειδαν αρξωμαι ιδια ἑκαστος περι [g]ἡ αὐτε σωτηρια βελευομαι; τι δε αν αλλος αγαθος τελεσθειην ὑπο ὁ μη πειθομενος [d]ὁ κρειττων; ποιος δε πολις νομιμως αν οικηθειην; η ποιος οικος σωθειην; πως δ' αν νηυς ὁποι δει αφικοιμην; Εγω δε ὁς νυν αγαθος εχω, δια [a]τις αλλος μαλλον κατεπραξα, η δια το πειθομαι ὁ αρχων; Δια [a]ἑτος γαρ και [g]νυξ και ἡμερα ταχυ μεν ὁποι εδει παρεγινομην, αθροος δε [d]ὁ αρχων ἑπομενος, ανυποστατος ην, ὁ δ' επιταχθεις ουδεις ἡμιτελης κατελειπον. Ει τοινυν μεγιστος αγαθος το πειθαρχω φαινομαι εις το καταπραττω ὁ αγαθος, ευ ισημι ὁτι αυτος ἑτος και εις το διασωζω ὁς δει μεγιστος αγαθος ειμι.

98. [a]Ὁς δε συμφυλαξ ἡ ευδαιμονια [d]οὐ ωομην εχρην εχω, [a]ἑτος ὁπως ὡς βελτιστος εσομαι, επει [g]ἑτος ἡ επιμελεια [d]αλλος προσεταττον, αλλ' [g]αὐτε ενομιζον οὑτος εργον ειμι. Μη [g]ων μεν, [g]οἱος δει, δι' [g]ὁς ἡ

97. Ποιαι δε πολεις,

CANTERB. ——Therefore doth Heaven divide
The state of man in divers functions,
Setting endeavour in continual motion;
To which is fixed, as an aim or butt,
OBEDIENCE. For so work the honey bees;
Creatures, that, by a rule in nature, teach
The art of Order to a peopled kingdom.

SHAKESP. Hen. V. Act i. Sc. 2.

times indeed, O men, on other occasions also I have observed, that a good prince differs nothing from a good father. For fathers are provident for their children, that good things might never fail them; and CYRUS seems to me now to advise us to things, from which we may continue most happy. But the thing which he seems to me to have pointed out less than it was fit, this I will endeavour to teach those who know it not. For consider, what hostile city can be taken by those who are not obedient to command? what friendly city can be preserved by those who are not obedient? and what army of disobedient soldiers can obtain victory? and how can men be conquered more in battles, than when they begin separately each to consult for his own safety? or, in short, what other good thing can be accomplished by those who obey not their superiors? what cities can be regulated agreeably to the laws? or what families can be preserved? or how can ships arrive where it is fit for them? By what else have we acquired the good things which we now have, more than by being obedient to our commander? By means of this, we came quickly where it was necessary, both by night and by day: and by following our leader close-embodied, we were irresistible, and left nothing half-finished of the things ordered us. If, then, to obey command appears the greatest good towards acquiring good things, be assured that this same thing is the greatest good towards preserving what is necessary to preserve."

98. But with regard to the persons, whom he thought it fit to have as joint guardians with himself of his prosperity, as to these, that they should be as excellent as possible, he enjoined not the care of this to others, but thought it to be his own business. If they were not such as they ought, by means of whom actions the greatest

μεγιστος και πλειστος πραξις εμελλον ειμι, κακως ἡγεομην ὁ αὐτε ἐξω· ει δ' ὑτος ειην, [a] οἱος δεοιμι, πας ενομιζον καλως εσομαι. Ενεδυν μεν ων, ὑτω γνὡς, εις ὑτος ἡ επιμελεια· ενομιζον δε ὁ αυτος και [d] αυτος ασκησις ειμι ἡ αρετη. Ου γαρ ωομην οἱον τε ειναι, μη αυτος τις ων [a] οἱος δει, αλλος παρορμαω επι ὁ καλος και αγαθος εργον.

99. Ὁ δε παρεχων ἑαυτε ενομισα μαλιστ' αν επι το καλος και ἀγαθος παρορμαω εργον, επειπερ αρχων ην αυτος, ει αυτος ἑαυτε επιδεικνυω πειρῶμην ὁ αρχομενος πας μαλιστα κεκοσμημενος [d] ἡ αρετη. Αισθανομαι μεν γαρ εδοκἔν και δια [a] ὁ γραφομενος νομος, βελτιων γιγνομενος ανθρωπος· ὁ δε αγαθος αρχων, βλεπων νομος ανθρωπος ενομιζον, ὁτι και ταττω ἱκανος ειμι, και ὁραω ὁ ατακτῶν και κολαζω. Οὑτω δη γιγνωσκων, πρωτον μεν τα περι [a] ὁ Θεος μαλλον επεδεικνυον ἑαυτε εκτονῶν εν οὑτος ὁ χρονος, επειδη ευδαιμονεστερος ην. Και τοτε πρωτον κατεσαθην ὁ μαγος ὑμνεω τι αει ἁμα [d] ἡ ἡμερα [a] ὁ Θεος, και Θυω αν' ἑκαστος ἡμερα [d] ὁς ὁ μαγος [d] Θεος

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98. *τα καλα καἀγαθα εργα.*

It was a prevailing tenet of the SOCRATIC SCHOOL, that the Mind discovers as much BEAUTY in Moral Actions, as the Eye perceives in the finest objects of admiration; and that the former is no less delighted with the one, than the latter with the other. For the SOCRATICS were of opinion, that in every kind of VIRTUE, were all the ingredients which constitute BEAUTY, viz. ORDER, HARMONY, PROPORTION: and in whatsoever things they judged these to be inherent, such they deemed BEAUTIFUL and GOOD. Hence the continual application of the words *Καλοκἀγαθια, Καλα εργα, Καλα επιτηδευματα* by XENOPHON, to denote VIRTUE and GOODNESS, VIRTUOUS and GOOD Actions, as things in themselves FAIR, COMELY, GENEROUS.—Hence GOOD Men are called *Καλοι καἀγαθοι* as possessing the MORAL BEAUTY of VIRTUE. —Hence the use of the word *Καλλος* to signify DECORUM and DECENCY, which bespeak ORDER.—Hence the same word too is applied

and most in number were about to be (managed), he thought that his affairs would go bad: but if they should be such as it were fit, he thought that all things would be well. Thus persuaded therefore, he applied himself to this care: and he reckoned that the same (care) would be an exercise of virtue to himself. For he thought it not to be possible, that any one not being such as he ought himself, should incite others to virtuous and good actions.

99. But he thought, that he should most effectually incite those, who presented themselves (at his palace), to virtuous and good actions, if he himself, since he was their prince, should endeavour to shew himself to his subjects the most accomplished of all men in virtue. For he seemed to observe, that men were indeed made better by written laws; but he thought, that a good prince was a seeing law to men, because he is able both to direct, and to see and punish the man, who is disorderly. Thus then thinking, first of all he shewed himself more industriously discharging the duties towards the Gods, at that time when he was most prosperous. And then the Magi were first appointed both to celebrate the Gods with hymns always as soon as day appeared, and to sacrifice every day to those Gods to whom the Magi themselves should

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applied in speaking of the Universe; because the World not only presents to our view most admirable scenes, but contains within itself SYMMETRY, UNIFORMITY, and REGULARITY, and is therefore BEAUTIFUL and GOOD. (See Sentence 123.)—The word Απειροκαλια is used to imply whatever is Mean, Illiberal, Disingenuous, as being in itself Unhandsome and Ugly, and of course not pleasing to a well-disciplined Mind. See MAX. TYR. Diss. 31. Εθιζομενης της ψυχης χαιρειν τοις καλοις κ', εργοις κ', επιτηδευμασι, και λογοις.

" I hold that a sense of the *Pulchrum* and *Honestum* in Sentiments and in Actions, distinguishes us more from the Brute Creation, than any thing else."

P. 210. vol. vi. ORIGIN and PROGRESS of LANGUAGE.

ειποιμι. [a]*Ουτος ουν πρωτον εμιμεμην αυτος και ὁ αλλος Περσης, νομιζων και* [a]*αυτος ευδαιμονεστερος εσομαι, ην* [s]*θεραπευω ὁ θεος, ωσπερ ὁ ευδαιμονεστατος τε ων και αρχων· και* [d]*Κυρος δ' αν ηγεμην ετος* [n]*ποιων αρεσκω.*

100. *Ὁ δε Κυρος ἡ οἱ μεθ'* [d]*αυτε ευσεβεια και εαυτε αγαθος ενομιζον, λογιζομενος ωσπερ ὁ πλεω αἱρεμενος μετα* [g]*ὁ ευσεβης μαλλον η μετα ὁ ησεβηκα* [a]*τις δοκῶν. Προς δε* [d]*ετος ἐλογιζομην, ει πας ὁ κοινων θεοσεβης ειην, ἡττον αν αυτος εθελω περι τε* [a]*αλληλοι ανοσιος τις ποιεω και περι αυτος,* [n]*ευεργετης* [n]*νομιζων ειμι* [g]*ὁ κοινων. Εμφανιζων δε και ουτος ὁτι περι* [g]*πολλος εποιεμην μηδεις μητε φιλος αδικεω μητε συμμαχος, αλλα το δικαιον ισχυρως ὁρων, μαλλον και ὁ αλλος ωομην αν μεν αισχρος κερδος απεχομαι, δια* [g]*το δικαιον δ' εθελω πορἱζομαι.*

101. *Και* [g]*αιδως δ' αν ηγεομην μαλλον πας εμπιπλημι, ει αυτος φανερος ειην* [a]*πας ετως αιδεμενος, ὡς μητ' ειπον αν μητε εποιησα μηδεις αισχρος. Ετεκμαιρομην δε ετος ετως ἐξω ἐξ ὁδε· μη γαρ ὁτι* [a]*αρχων, αλλα και* [a]*ὁς ου φοβεομαι, μαλλον* [a]*ὁ αιδεμενος αιδεομαι* [g]*αναιδης ὁ ανθρωπος.*

102. *Και σωφροσυνη δ' αὐτε επιδεικνυς, μαλλον εποιεον και ετος πας ασκεω. Ὁταν γαρ* [s]*ὁρω,* [d]*ὁς μαλιστα εξεστιν ὑβριζω, ετος σωφρονῶν, ετω μαλλον ὁ γε ασθενεστερος εθελω εδεις ὑβριστικος ποιῶν φανερος ειμι. Διηρεον δ'* [a]*αιδως και σωφροσυνη τηδε, ὡς* [a]*ὁ μεν αἰδεμενος, το εν το φανερον αισχρον φευγων, ὁ δε σωφρων και το εν το αφανει.*

direct. The other PERSIANS also first imitated him in these things, thinking that themselves should both be more prosperous if they should worship the Gods, as he (did) who was most prosperous and their prince; and also they thought to please CYRUS by doing these things.

100. But CYRUS thought the piety of those with him an advantage to himself also, reckoning (in the same manner) as those who choose to sail with the pious, rather than with such as seem to have committed any thing impious. Besides these things, he reckoned, if all his companions in power were religious, that they would be less willing to do any thing wicked either towards one another, or towards himself, who thought himself to be the benefactor of his companions in power. By manifesting this also, that he made it a matter of great importance to injure no one, neither friend nor ally, and by strictly regarding justice, he thought that others would also abstain the more from base gains, and be willing to get a fortune by what was just.

101. He thought also that he should fill them all with a sense of decency the more, if he himself should be seen behaving with so much decency to all, as neither to say nor to do any thing vile. And he conjectured it would be so from this; for not to (mention) their prince, but even (among) those whom they do not fear, men respect those that have a sense of decency more than (they respect) the impudent.

102. And by shewing his own modesty, he made all exercise this also the more. For when men see, that he is modest, to whom there is the greatest power to be insolent, in this case certainly those who are inferior are more willing to appear doing nothing insolent. But he distinguished a sense of decency and modesty thus; viz. (by saying) that those who had a sense of decency avoided base things which were seen in public; but the modest (avoided even) those which were concealed in secret.

103. Και εγκρατεια δε ἑτω μαλις' αν ωομην ασκειομαι, ει αυτος επιδεικνυοιμι ἑαυτε μη ὑπο [κ] ἡ παραυτικα ἡδονη ἑλκομενος απο [κ] ὁ αγαθος, αλλα προπονεω εθελων πρωτον συν το καλον [κ] ἡ ευφροσυνη.

104. Ὁτι μεν ικ ωομην προσηκειν [d] ιδεις [g] αρχη, ὁσις μη βελτιων ειην ὁ αρχομενος, και [d] ὁ προειρημενος πας δηλος· και ὁτι ουτως ασκων ὁ περι ἑαυτε, πολυ μαλιστα αυτος εξεπονεον και εγκρατεια και πολεμικος τεχνη και ἡ μελετη.

105. Τοιγαρουν πολυ μεν αυτος διεφερον εν πας το καλον εργον, πολυ δε ὁ περι [a] εκεινος, δια [a] ἡ αει μελετη. Παραδειγμα μεν δη τοιοσδε ἑαυτε παρειχομην. Προς δε [d] ουτος, και ὁ αλλος ὁστις μαλιστα ὁρωην το καλον διωκων, ουτος και δωρον και αρχη και ἑδρα και πας τιμη εγεραιρον· ὡστε πολλος [d] πας φιλοτιμια ενεβαλλον, ὁπως ἑκαστος αριστος φανησοιμην Κυρος.

106. Πρωτον μεν γαρ δια [g] πας αει ὁ χρονος φιλανθρωπια ἡ ψυχη ὡς ηδυναμην μαλιστα ενεφανιζον· ἡγουμενος, ὡσπερ ου ῥαδιος ειμι φιλεω ὁ μισεω δοκων, ικ δ' ευνοεω [d] ὁ κακονους, ἑτω και [a] ὁ γνωσθεις ὡς φιλεω και ευνοεω, ικ δυναμαι μισεομαι ὑπο [κ] ὁ φιλεομαι ἡγεμενος. Ἑως μεν ικ [d] χρημα αδυνατωτερος ην ευεργετεω, [d] το τε προνοεω [g] ὁ συνων, και [d] το προπονεω, και [d] το [n] συνηδομενος μεν επι [d] το αγαθον φανερος ειναι, συναχθομενος δε επι [d] το κακον, [d] ἑτος επειραομην ἡ φιλια Ϝηρευω.

107. Εν ἡ μικρος πολις ὁ αυτος ποιεω κλινη, Ϝυρα, αροτρον, τραπεζα· (πολλακις δ' ὁ αυτος ἑτος και

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103. Εγκρατια implies not merely Temperance, but the Government of our Passions, of which Self-Mastership it may be truly said—Ὁ, τι κρατος εστι μιγιστον.

103. He thought too that temperance would be practised most, if he should shew himself not seduced from good pursuits by present pleasures, but willing to labour with virtue in preference to delights.

104. That he thought (a share) of government belonged to no one, who would not be more excellent than those who were governed, is manifest to all, even from the facts already mentioned: and (it is also manifest) that by thus exercising those about him, he himself by far the most of all industriously practised both temperance and warlike arts and exercises.

105. He himself therefore excelled much in all noble actions, and much also did they about him, by reason of their constant exercise. He shewed himself truly such an example to them. And besides this, whomsoever of the others also he saw mostly pursuing good actions, these he rewarded both with presents, and commands, and principal seats, and all kind of honours: so that he excited in all much emulation, that each might appear to CYRUS the most excellent.

106. In the first place, always at every time he manifested the humanity of his mind as much as he was able: thinking, that as it is not easy to love those who seem to hate us, nor to be kindly disposed to those who are ill affected to us; so those who were known to love and be benevolent, cannot be hated by those who thought themselves to be beloved. As long therefore as he was less able to do good by giving riches, he endeavoured to gain their friendship by these means, viz. by being provident for his companions, by labouring for them, and by appearing rejoiced at their good fortunes, but grieved at their misfortunes.

107. In small cities, the same persons make a couch, a door, a plough, a table: (and oftentimes the self-same

οικοδομεω, και αγαπαω ην και ἑτως ἱκανος αυτος τρεφω εργοδοτης [s]λαμβανω· αδυνατον εν πολλος [a]τεχνωμενος ανθρωπος πας καλως ποιεω) εν δε ἡ μεγας πολις, δια το [a]πολλος [g]ἑκαστος δεομαι, αρκει και εἰς [d]ἑκαστος τεχνη εις το τρεφομαι· πολλακις δε ὁ ὁλος εἰς, αλλ' ὑποδημα ποιεω ὁ μεν ανδρειος, ὁ δε γυναικειος. Αναγκη [a]ὁ εν βραχυτατος διατριβων εργον, ἑτος και αριστα διηναγκασμαι ἑτος ποιεω.

108. Και [d]το μεν δη μεγεθος δωρον ὑπερβαλον, [a]πλεσιωτατος ων, ε θαυμαστος· [d]ἡ δε θεραπεια και ἡ επιμελεια ο φιλος [a]βασιλευων περιεγενομην, ἑτος αξιολογωτερος. Εκεινος τοινυν λεγομαι καταδηλος ειμι [d]μηδεις αν ἑτως αισχυνθεις ἡττωμενος, ὡς φιλος θεραπεια. Και λογος δε αυτος απομνημονευομαι, ὡς λεγοιμι παραπλησιος εργων ειμι νομευς αγαθος και βασιλευς αγαθος.

109. Τηδε γε μεντοι διαφερω εγω δοκω̃ [g]ὁ πλειστος, ὁτι ὁ

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107. Even one, &c.

" Let one exercise one Art; and another a different—Let this Man study such a Science; and that Man, another——Thus the whole Cycle (as you call it) may be carried easily into Perfection."

HARRIS's Dialogue concerning Happiness, Part I.

The Author is in this Part plainly proving, that a State of Society is the only State natural to Man.

107. Βραχυτατω.

Τι δε; ποτερον καλλιον πραττοι αν τις, εἰς ων, πολλας τεχνας εργαζομενος, η ὁταν μιαν εἰς; Ὁταν (η δ' ὁς) Εἰς μιαν. Αλλα μην, οιμαι, και τουτο δηλον, ὡς εαν τις τινος παρῆ εργυ καιρον, διολλυται. Δηλον γαρ. Ου γαρ οιμαι εθελει το πραττομενον την τυ πραττοντος σχολην περιμενειν· αλλ' αναγκη τον πραττοντα τω̃ πραττομενω̃ επακολυθεῖν, μη εν παρεργυ μερει. Αναγκη. Εκ δε τυτων, πλειω τι ἑκαστα γιγνεται, και καλλιον, και ῥᾷον, ὁταν εἰς ἑν, η κατα φυσιν και εν καιρω̃, σχολην των αλλων αγων, πραττῃ. Παντα πασι μεν εν. PLAT. de Republ. L. ii. vol. i. p. 118. Mass. Ed.

man builds houses too, and is content if even thus he can get employers enough to maintain him: but it is impossible that a man who works at many things should do all well:) but in great cities, by reason that many want every particular thing, even one art suffices towards the maintenance of every one: and oftentimes not an entire art; but this man makes sandals for men, and that for women. It follows necessarily, that the man who dwells on a work of the least compass, he must be obliged to do this in the best manner.

108. That he truly should exceed all men in the greatness of his presents, being the richest of all, is not to be wondered at: but that he, though a king, should surpass others in the culture and care of his friends, this is more worthy of mention. He is said then to have appeared ashamed of being overcome in nothing so much, as in the culture of friends. And a saying of his is recorded, how he asserted that the employments of a good shepherd and of a good king were alike.

109. " But in this respect, truly, I seem to myself to

See a very ingenious Chapter on the DIVISION of LABOUR, in vol. i. of SMITH on the WEALTH of NATIONS.

109. But in this, &c. &c.
The following paragraphs are generously conceived:

" Concerning the desires of Wealth and Power, besides what was suggested above to allay their violence, from considering the addition commonly made to the Happiness of the Possessor, by the greatest degrees of them, and the Uncertainty of their Continuance; if we have obtained any share of them, let us examine their true Use, and what is the best enjoyment of them.

——— Quid asper
Utile nummus habet? Patriæ carisque propinquis
Quantum elargiri decet? PERSIUS.

" What moral Pleasures, what Delights of Humanity, what Gratitude from Persons obliged, what Honour, may a wise Man of

μεν, επειδαν [g]τα αρκεντα περιττα κτησωμαι, το μεν αυτος κατορυττω, το δε κατασηπω, το δε [n]αριθμων και μετρων και ισας και διαψυχων και φυλαττων πραγματα εχω, και ομως ενδον εχων αυτος, ητε εσθιω πλειων η δυναμαι φερω· (διαῤῥαγειην γαρ αν) ητ' αμφιεννυμαι πλειων η δυναμαι φερω· (αποπνιγειην γαρ αν) αλλα ὁ περιττος χρημα πραγματα εχω. Εγω δε ὑπηρετω μεν [d]ὁ Θεος, και ὀρεγομαι αει [g]πλειων· επειδαν δε κτησωμαι, ὁς αν ιδω περιττος ων [g]τα [d]εγω αρκεντα, [d]ἑτος ἡ τ' ενδεια ὁ φιλος αξακουμαι και πλουτιζων και ευεργετων [a]ανθρωπος, ευνοια εξ αυτος κτωμαι και φιλια, και εκ ουτος καρπουμαι ασφαλεια και ευκλεια· ὁς ουτε κατασηπομαι, ουτε ὑπερπληρων λυμαινομαι· αλλα ἡ ευκλεια, ὁσος αν πλειων ω, τοσητος και μειζων και καλλιων και κεφοτερος φερω γιγνομαι, πολλακις δε και ὁ φερων αυτος κεφοτερος παρεχομαι. Ὁπως δε και ἑτος [a]ειδω, εφην, ω Κροισος, εγω ου ὁ πλειστος εχων, και φυλαττων πλειστος, ευδαιμονεστατος ἡγεμαι· (ὁ γαρ τειχος φυλαττων, ἑτως αν ευδαιμονεστατος ειην· πας γαρ ὁ εν ἡ πολις φυλαττω) αλλ' ὁς αν κταομαι τε πλειστος δυνωμαι συν το δικαιον, χραομαι τε [d]πλειστος συν το καλον, ἑτος ἐγω ευδαιμονεστατος νομιζω και [a]το χρημα.

110. Ὁ Σακας ειπον, Ω μακαριος συ [a]ὁ τε αλλος, και [a]αυτος ἑτος ὁτι εκ πενης πλουσιος γεγενημαι· πολυ γαρ οιομαι συ και δια [a]ουτος ἡδιον πλουτεω, ὁτι πεινησας

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generous Temper purchase with them? How foolish is the conduct of heaping up Wealth for Posterity, when smaller degrees might make them equally happy? when great prospects of this kind are the strongest temptations to them, to indulge Sloth, Luxury, Debauchery, Insolence, Pride, and Contempt of their Fellow-Creatures; and to banish some noble dispositions, Humanity, Compassion, Industry, Hardiness of Temper and Courage, the offspring of the sober rigid Dame Poverty? How often does the

differ from most men: that they indeed, when they have gotten more (riches) than sufficient, bury some of them, and some they suffer to grow rusty, and by counting, measuring, weighing, airing, and guarding others, give themselves much trouble about them; and yet notwithstanding they have these in their houses, they neither eat more things than they can bear (for they would burst) nor do they put on more clothes than they can bear (for they would be suffocated) but have their superfluous riches as so much trouble. Whereas I serve the Gods, and am always desirous of more; but when I have gotten them, whatever I see to be more than sufficient for myself, with these I relieve the wants of my friends; and by enriching and benefiting men, I acquire benevolence and friendship from them: and from these I gain security and glory, which things neither grow rusty, nor do they give uneasiness when superabundant: but glory, by how much the more it is, by so much the greater, and more noble, and more light it is to carry, and often makes those lighter who carry it. And that you may know this," said he, "O CRŒSUS, I reckon not those who possess and guard the most (riches) to be the most happy (for in this case those who guard walls would be most happy; for they guard all the things which are in cities); but whoever can acquire the most (riches) consistently with justice, and make use of them most consistently with honour, him I reckon to be the happiest man also with respect to riches."

110. The SACIAN said, "O happy you! both in other respects, and in this very circumstance, that you are become rich from having been poor: for I think that you are rich with more pleasure even on this account, because you have become rich after having earnestly longed for

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the Example, and almost direct Instruction of Parents, lead Posterity into the basest views of life!"

HUTCHESON on the Passions, Sect. vi. Art. 6.

[e]χρηματα πεπλεστηκα. Και ὁ Φεραυλας ειπον, Ἡ γαρ ἑτως, ω Σακα, ὑπολαμβανω, ὡς εγω νυν τοσουτος ἡδιον ζω, ὁσος πλειων κεκτημαι; Ουκ οιδα, εφην, ὁτι εσθιω μεν και πινω και καθευδω εδ' ὁτιεν νυν ἡδιον η τοτε, ὁτι πενης ην; Ὁτι δε ἑτος πολλος ειμι, τοσουτος κερδαινω, πλειων μεν φυλαττω δει, πλειων δ' αλλος διανεμω, [a]πλειων δε [a]επιμελεμενος πραγματα εχω. Νυν γαρ δη [a]εγω πολλος μεν οικετης σιτος αιτῶ, πολλος δε πιειν, πολλος δε ἱματιον· ὁ δε [g]ιατρος δεομαι· ἡκω δε τις η [g]το προβατον [a]λελυκωμενος φερων, η [g]ὁ βους [a]κατακεκρημνισμενος, η νοσος φασκων εμπεπτωκα [d]τα κτηνεα· ὡστε εγω δοκῶ, εφην ὁ Φεραυλας, νυν δια [a]το πολλος εχω πλειω λυπεομαι η προσθεν δια το ολιγος εχω.

111. Ην δε ὁ Φεραυλας ὁ τροπος φιλεταιρος τε, και θεραπευω [a]εδεις ἡδυς αυτος ἑτως εδοκεῖν ειμι εδ' ωφελιμος, ὡς [a]ανθρωπος. Και γαρ βελτιστος πας το ζωον ἡγεομην ανθρωπος ειμι και ευχαριστοτατος, ὁτι ἑωρῶν ὁ τε επαινεμενος ὑπο τις, αντεπαινῶν ἑτος προθυμως, [d]ὁ τε χαριζομενος πειρωμενος αντιχαριζομαι· και ὁς γνοιην ευνοικως εχων, [d]ἑτος αντευνοῶν· και ὁς

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110. My oxen——

——Εν δι νιναεσαι
Λευκων εκ δαμαλων καλα δερματα, τας μοι απασας
ΑΙΨ κομαεον τρωγοισας απο σκοπιας ετιναξε.

THEOCRIT. Id. ix. 9.

110. More pleasantly, &c.
See HOR. B. I. Sat. i. and vi.

111. The best, &c.

There wanted yet the master work, the end
Of all yet done; a creature who, not prone
And brute as other creatures, but endued
With sanctity of reason, might erect
His stature, and upright with front serene
Govern the rest, self-knowing, and from thence,

Magnani-

riches." And PHERAULAS answered, "What, O SACIAN, do you suppose thus, that I live now by so much the more pleasantly, by how much the more (riches) I possess? Do not you know," said he, "that I eat, drink, and sleep not in any degree more pleasantly now, than at that time, when I was poor? Because these (riches) are many, I gain thus much, viz. it is necessary for me to guard more things, to distribute more to others, and to have trouble by taking care of more. For now, truly, many domestics demand food of me, and many (demand) drink, and many clothes: some too want physicians: and one comes bringing either some of my sheep torn by the wolves, or (some) of my oxen which have fallen from a precipice, or telling me that a disease has fallen on my cattle: so that I seem to myself," said PHERAULAS, "to be more vexed now by having many riches, than before, by having those few."

111. The disposition of PHERAULAS was very friendly, and he thought nothing so pleasant nor so useful to pay attention to, as men. For he accounted man to be of all animals the best and most grateful; because he saw those who were commended by any one, themselves readily commending again in return; and endeavouring to return a kindness to those who had conferred a kindness on them; and reciprocally benevolent to those, whom they knew benevolently disposed towards them; and not able

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Magnanimous to correspond with Heaven,
But grateful to acknowledge whence his good
Descends; thither, with heart, and voice, and eyes
Directed in devotion, to adore
And worship GOD supreme, who made him chief
Of all his works. MILTON, Par. L. Book VII. 505.

This is a noble and fine description of Man in his state of pristine innocence!

ειδειην φιλῶν αυτος, ὑτος μισεω ε δυναμενος· και [a]γονευς δε πολυ μαλλον αντιθεραπευω πας το ζωον εθελων και ζῶν και τελευτησας· το δ' αλλος πας ζωον και αχαριστοτερος και αγνωμονεστερος ανθρωπος εγιγνωσκον ειμι.

112. Σαφηνιζομαι δε ὡς ἑκαστος ετιμαον, ὑτος εδοκεῖν αυτος αγαθος ειμι· ὁτι ὁπε μεν οιομαι ὁ ανθρωπος ὁ κρατιστευων μητε κηρυχθησομαι, μητε αθλον ληψομαι, δηλος ειμι ενταυθα ου φιλονεικως προς αλληλοι εχων· ὁπε δε μαλιστα πλεονεκτῶν ὁ κρατιστος φαινομαι, ενταυθα προθυμοτατα φανερος ειμι αγωνιζομενος πας. Και ὁ Κυρος ούτως εσαφηνιζον μεν ὁ κρατιστευων παρ' [d]ἑαυτου, ευθυς αρξαμενος εξ ἑδρα και παραστασις. Ου μεντοι αθανατος ἡ ταχθεις ἑδρα κατεστησαμην, αλλα νομιμον εποιησαμην, και αγαθος εργον προεβην εις ἡ τιμιωτερος ἑδρα, και, ει τις ῥαδιουργοιην, ανεχωρησα εις ἡ ατιμοτερος.

113. Επει δε εδειπνεῖν, εδοκεῖν ὁ Γωβρυας το μεν πολλος [p]ἑκαστος ειμι, εδεις θαυμαστος παρ' [d]ανηρ [g]πολλος αρχων· το δε [a]ὁ Κυρος, ὑτω μεγας πραττων, ει τις ἡδυς δοξεια ελαβον, μηδεις ούτος μονος καταδαπαναω, αλλα εργον εχω δεομενος [g]ὑτος κοινωνεω [a]ὁ παρων. Πολλακις δε και ὁ απων φιλος εστιν [d]ὁς ἑωρῶν πεμπων [a]ούτος αυτος, [d]ὁς ησθεις τυχοιμι· ὡστε επει εδεδειπνηκειν, και ὁ πας πολλος ων διαπεπομφειν ὁ Κυρος απο ἡ τραπεζα, ειπον αρα ὁ Γωβρυας, Αλλ' εγω, ω Κυρος, προσθεν μεν ἡγεμην [d]ὑτος συ πλειστον διαφερω [f]ανθρωπος, τῳ [a]στρατηγικωτατος ειμι· νυν δε [a]θεος ομνυμι,

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113. Εστιν οἱς.—See VIGERI de Græcæ Dictionis Idiotismis Libellum, p. 238. Edit. Tert. Hoogeveen.—" Εστιν ὁς Aliquis, ἐστιν οἱ Aliqui, ἐστιν οἱς Quibusdam, per omnes casus, numeros, et genera."

to hate those, whom they knew to love them; and that they were willing much more than all other animals to pay a return of respect to parents both living and dead: and he was of opinion that all other animals were more ungrateful and less mindful of a kindness than men.

112. This seemed to him to be an advantageous thing, that it should be manifested how he honoured each man: because where men think that he who is most excellent will neither be spoken of publickly, nor receive rewards, there they plainly appear not to be emulously disposed towards each other: but where the most excellent person appears to gain most advantage, there all are seen contending most earnestly. And CYRUS thus made known those that were chief in his esteem, beginning first of all from their place of sitting and standing by him. Yet he did not make the place appointed for sitting to be perpetual, but established it as a law, both that they should be advanced to a more honourable seat for good actions, and that, if any one were negligent, he should recede to one less honourable.

113. Whilst they were supping, this truly seemed nothing wonderful to GOBRYAS, that all things should be abundant to a man who commanded many: but this (did seem wonderful) viz. that CYRUS, who had performed so great exploits, if he thought he had received any thing delicious, did not consume any of these things himself only, but gave himself trouble by requesting those who were present to partake of it. And oftentimes he saw him sending to some of his absent friends those things, with which he himself had happened to be pleased: so that when he had supped, and CYRUS had sent away from the table all things though many in number, GOBRYAS truly said, "In truth, O CYRUS, I thought before, that you excelled all other men chiefly in this, in being the most skilful commander: but now I swear by the Gods, that

η μην εγω δοκειν πλεον συ διαφερω φιλανθρωπια η στρατηγια. Νη [a]Ζευς, εφην ὁ Κυρος· και μεν δη και επιδεικνυμι το εργον πολυ ἡδιον φιλανθρωπια η στρατηγια. Πως δη; εφην ὁ Γωβρυας. Ὁτι εφην, το μεν κακως [a]ποιῶν [a]ανθρωπος, δει επιδεικνυμαι, το δε, ευ.

114. [b]Προϊων δε το συμποσιον, ὁ Κυρος ὁ Γωβρυας επηρομην, ειπον εγω, εφην, ω Γωβρυας, νυν αν δοκοιην ἡδιον ὁδε τῳ ἡ Θυγατηρ εδων, η ὁτε το πρωτον εγω συνεγενομην; Ουκεῦν, εφην ὁ Γωβρυας, κἀγω τ' αληθη λεγω; Νη Ζευς, εφην ὁ Κῦρος, ὡς [c]ψευδος γε ἡδεις ερωτησις δεομαι. Ευ τοινυν, εφην, ισημι ὁτι νυν αν πολυ ἡδιον. Η και εχοιμι αν, εφην ὁ Κυρος, ειπον διοτι; Εγωγε. Λεγω δη. Ὁτι τοτε μεν ἑωρων ὁ πονος και ὁ κινδυνος ευθυμως αυτος φερων, νυν δε ὁρῶ αυτος τα αγαθα σωφρονως φερων. Δοκει δε εγω, ω Κυρος, χαλεπωτερος ειμι εὑρον ανηρ τ' αγαθα καλως φερων η τα κακα· το μεν γαρ ὑβρις οἱ πολλοι, το δε σωφροσυνη ὁ πας εμποιεω.

115. Ανηρ φιλος, ἑωρακα μεν ηδη ανθρωπος, ὁς

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114. No question, &c.

"Epaminondas—adeo veritatis diligens, ut ne joco quidem mentiretur." Corn. Nepos.

Αιει κρατιστον εστι τ' αληθη λεγειν. Menander.

114. The latter, &c.

Daughter of Jove, relentless power,
Thou tamer of the human breast,
Whose iron scourge and tort'ring hour
The Bad affright, afflict the Best!

Bound in thine adamantine chain,
The Proud are taught to taste of Pain,
And purple Tyrants vainly groan
With pangs unfelt before, unpitied and alone.

When

indeed I think you excel more in humanity than generalship." "Yes truly," said CYRUS; "and indeed it is much more pleasant to display works of humanity, than of generalship." "How so?" said GOBRYAS. "Because," said he, "it is necessary to display the one by doing mischief to men, but the other (by doing) good."

114. As the compotation went on, CYRUS questioned GOBRYAS: "Tell me," said he, "O Gobryas, do you think you shall give your daughter to one of these with more pleasure now, than when you were first joined with us?" "What then," said GOBRYAS, "shall I speak the truth?" "Certainly, in God's name," said CYRUS; "since no question needs a lie." "Be assured then," said he, "that (I shall give her) now with much more pleasure." "And can you tell why?" said CYRUS. "I can." "Tell us then." "Because then, truly, I saw them bearing labours and dangers with alacrity; but now I see them bearing prosperity with discretion. And it seems to me, O CYRUS, to be more difficult to find a man bearing prosperity, than adversity, well: for the former creates insolence in most men, but the latter sobriety in all."

115. "My friends, I have indeed seen men, who wish

When first thy Sire to send on earth
Virtue, his darling Child, design'd,
To thee he gave the heavenly birth,
And bade thee form her infant mind.

Stern rugged Nurse! thy rigid lore
With patience many a year she bore:
What sorrow was thou bad'st her know,
And from her own she learnt to melt at other's woe.

Scared at thy frown terrific, fly
Self-pleasing Folly's idle brood,
Wild Laughter, Noise, and thoughtless Joy,
And leave us leisure to be good.

GRAY'S Hymn to Adversity.

βελομαι δοκειν πλειω κεκτημαι η εχω, [n]ελευθεριωτερος αν οιομενος ἑτω φαινομαι· εγω δε δοκεω, εφην, ἑτος τἐμπαλιν οὐ βελομαι εφελκομαι· [a]ὁ γαρ πολλος [a]δοκων εχω, μη κατ' [a]αξια ἡ ουσια φαινομαι [a]ωφελῶν ὁ φιλος, ανελευθερια εγωγε δοκει περιαπτω. Ειμι δ' αυ, εφην, ὁ λεληθα βουλομαι ὁσος αν [s]εχω· πονηρος ουν και οὐτος ὁ φιλος εγωγε δοκεω ειμι· δια γαρ το μη ειδεναι το ον, πολλακις δεομενος ουκ επαγγελλω ὁ φιλος ὁ ἑταιρος, αλλ' απαταομαι. Απλεστατος δε εγω, εφην, δοκει̃ ειμι, το ἡ δυναμις φανερος [a]ποιησας, εξ ἑτος αγωνιζομαι περι [c]καλοκἀγαθια. Κἀγω εν, εφην, βελομαι συ, ὁσος μεν οἱον τ' ειμι ειδον το [d]εγω ον, εδειξα· ὁσος δε μη οἱον τε ειδον, διηγησαμην. Οὐτος εἰπων, το μεν εδεικνυον πολλος τε και καλος κτημα· το δε κειμενος ὡς μη ῥαδιος ειμι ειδον, διηγεομην· [a]τελος δε ειπον ὡδε, Οὐτος, εφην, ω ανηρ ἁπας δει συ εδεν μαλλον εμος ἡγεομαι η και ὑμετερος· εγω γαρ, εφην, ἑτος αθροιζω ουθ' ὁπως αυτος καταδαπανησω, εθ' ὁπως αυτος κατατριψω (ου γαρ αν δυναιμην) αλλ' ὁπως [s]εχω ὁ τε αει συ καλος τις ποιῶν διδωμι, και ὁπως ην τις συ [g]τις ενδεομαι [s]νομισω, προς εγω ελθων λαβω [g]ὁς αν ενδεης [s]τυγχανω ων.

116. Καλος μεν γαρ ἡγεομην ὁ Κυρος και εν οικια ειμι επιτηδευμα ἡ ευθημοσυνη· (ὁταν γαρ τις τε δεωμαι, δηλος ειμι ὁπε δει [s]ελθων ελαβον) πολυ δε ετι καλλιων ενομιζον ἡ το στρατιωτικος φυλον ευθημοσυνη ειμι.

to be thought to possess more things than they have, supposing that they appear more generous by these means: but," said he, " such men seem to me to be drawn quite the contrary way to what they wish: for it seems to me to bring a character of illiberality on any one, for him not to appear benefiting his friends in proportion to his substance, who is thought to possess much. There are too," said he, " those, on the other hand, who wish that whatever things they possess may be concealed: these also seem to me to be base to their friends; for oftentimes their friends being in want, do not tell it to their companions, by reason of their not knowing their riches, and are deceived in their opinion. But," said he, " it appears to me to be the part of the plainest man, when he has made his ability known, to contend for a character of generosity from that his ability. And I, therefore," said he, " am willing to shew to you (pl.), whatever it is possible for you to see of the things belonging to me; and to recount to you whatever things it is not possible to see." Having said these words, he shewed some possessions, both many and valuable; and others he recounted being laid up so as not to be easy for them to see: at length he spake thus: " O men," said he, " it is fit that you should reckon all these possessions not at all more mine, than yours also: for I," said he, " collect them together, not that I might consume them myself, nor that I myself might wear them out, (for I should not be able to do it;) but that I might always have (somewhat) to give to that man of you, who performs any thing noble; and that, if any of you should think he wants any thing, coming to me he might take that, of which he may chance to have need."

116. Cyrus truly thought that the proper placing of things was a good rule even in a house, (for when one wants any thing, it is manifest where it is fit for him to go and take it:) but he thought the proper placing of military tribes to be still a much better thing.

117. Ὁ Κυαξαρης ειπον, διδωμι δε συ, ω Κυρος, και αυτος ουτος γυνη, εμος ων θυγατης· και ο σος δε πατηρ εγημα ἡ ὁ εμος πατηρ θυγατηρ, εξ ὁς συ εγενομην· ουτος δε ειμι ἡ συ πολλακις, παις ων, ὁτε παρ' [d]εγω ην, ετιθηνησαμην· και ὁποτε τις ερωτωην αυτος [d]τις γαμοῖμην, ελεγον ὁτι Κυρος· επιδιδωμι δε [d]αυτος εγω και φερνη Μηδια ἡ πας· ϗδε γαρ ειμι εγω ἀῤῥην παις γνησιος. Ὁ μεν ουτως ειπον· ὁ δε Κυρος απεκριναμην, Αλλ', ω Κυαξαρης, το τε γενος επαινῶ και ἡ παις, και δωρον· βϗλομαι δε, εφην, συν ἡ ὁ πατηρ γνωμη, και ἡ μητηρ [a]ἑτος [d]συ συνηνεσα.

118. Ου γαρ αν δυναιμην εγω εἰς ων ανθρωπινος αρετη το πας συ αγαθον διασωζω, αλλα δει εγω μεν αγαθος ὡν συν αγαθος ὁ παρ' [κ]εγω [d]συ επικηρος ειμι· συ δε ὁμοιως αυτος, αγαθος ων, συν αγαθος ὁ μεθ' [g]συ, [d]εγω συμμαχος ειμι. Βϗλοιμην δ' αν συ και ἑτος κατενοησα, ὁτι ἑτος [κ]ὁς νυν [d]συ παρακελευομαι, ϗδεις ὁ [d]ϗλος προσαττω· ὁς δ' συ φημι χρηναι ποιεω, ἑτος και αυτος πειρωμαι πας πραττω.

119. Ζευς πατρωος, και Ηλιος, και πας Θεος, δεχομαι ὁδε, και τελεστηριον πολλος και καλος πραξις, και χαριστηριον, ὁτι εσημηνα εγω και εν ἱερον, και εν ϗρανιος σημειον, και εν οιωνος, και εν φημη ὁς τ' εχρην

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117. Συν τῃ τȣ πατρος γνωμῃ.

The duty of Filial Piety, that duty which can never enough be observed, nor sufficiently discharged, could not have been recommended in a stronger manner, than by making CYRUS, though now a mighty Conqueror, still mindful of the decent respect which he owed to his Parents.

PLUTARCH records the dutiful regard, which EPAMINONDAS bore to his Parents, in the following words:

Τȣτο δ' αμιλλι και τον Επαμινωνδαν φασιν ἐξομολογησασθαι τα παθος,

117. CYAXARES said, "I give to you, O CYRUS, this very damsel for a wife, being my daughter: your father also married the daughter of my father, from which (daughter) you were born: and this is the very same, whom you, when a boy, often fondled, whilst you were with us: and when any one asked her to whom she would be married, she said that (she would be married) to CYRUS: moreover also I give with her all MEDIA as a dowry: for I have no legitimate male child." He said thus. But CYRUS answered, "Indeed, CYAXARES, I commend both the race, and the damsel, and the presents; yet," said he, "I wish to agree to these things with you, by the consent of my father and that of my mother."

118. "I, who am but one, cannot by human virtue preserve the valuable possessions of you all; but it behoves me, being myself brave, with the brave men about me, to be an assistant to you: and (it behoves) you yourselves, in like manner being brave, with the brave men about you, to be allies to me. I would wish too that you should have observed this, that of these things which I now recommend to you, I enjoin not one to the slaves: and the things which I say it is fit that you should do, all these I myself also endeavour to perform."

119. "O PATERNAL JOVE, and O SUN, and all ye GODS, receive these (sacrifices) both as completions of many and noble actions, and tokens of thanks; because in sacrifices, in heavenly signs, in auguries, and in predicting voices, you have shewn me things which it was fit and

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παῖδος, εὐτυχίαν ποιουμένου αὐτοῦ μᾶλλον, ὅτι τὴν ἐν Αἰνείαι στρατηγίαν αὐτοῦ καὶ νίκην ὁ πατὴρ καὶ ἡ μήτηρ ἔτι ζῶντες ἐπεῖδον.

It did not escape Virgil, that Filial Piety recommends and adorns an illustrious character, as evidently appears from the instances of it shewn by ÆNEAS, in Lib. ii. and iii. of the ÆNEID, to his father ANCHISES; by EURYALUS, in L. IX. to his Mother; and by LAUSUS, in L. X. to MEZENTIUS.

ποιεω, και ὁς ικ εχρην. Πολλος δε συ χαρις, ὁτι καγω εγιγνωσκον ἡ ὑμετερος επιμελεια, και ιδεπωποτε επι [d]ἡ ευτυχια ὑπερ [a]ανθρωπος εφρονησα.

120. Επαιδευθην δε και αυτος ὑτως ὑπο [e]ἡδε ἡ εμος τε και ὑμετερος πατρις, ὁ πρεσβυτερος, ου μονον αδελφος, αλλα και πολιτης, και [g]ὁδος, και ϑακος, και λογος ὑπεικω· και συ δε, ω παις, ὑτως εξ αρχη επαιδευον, ὁ μεν γεραιτερος προτιμαω, [e]ὁ δε νεωτερος προτετιμημαι.

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119. Ὑπερ ανθρωπον.

It is a memorable circumstance, which ÆLIAN relates about PHILIP King of MACEDON:

Εν Χαιρωνειᾳ της Αθηναιης νικη ενικησε Φιλιππος· επαρθεις δε τῃ ευπραγιᾳ, ὁμως λογισμω εκρατησε, και ικ ὑβρισε. Και δια ταυτα φετο δειν αυτον ὑπομιμνεσκεσθαι ὑπο τινος των παιδων ἑωθεν, ὁτι Ανθρωπος εσιν· και προσεταξε τῳ παιδι τουτο εχειν εργον. Και ου προτερον φασιν αυτε αυτος προηει, ητε τις των διομενων αυτου παρ' αυτον εισηει, πριν τετο αυτῳ τον παιδα εκαστης ἡμερας ικδοησαι τρις. Ελεγε δε αυτῳ, "Φιλιππε, Ανθρωπος ει." ÆLIAN. Var. Hist. L. viii. 15.

120. Πρεσβυτερος—

Και τα σμικρα αρα (ειπον) δοκεῖτα ειναι νομιμα, εξευρισκουσιν ὑτοι, ἁ οἱ προτεροι απωλλυσαν παντα. Ποια; Τα τοιαδε· σιγας τε των νεωτερων παρα πρεσβυτερους, ὡς πρεπει, και κατακλισεις, και ὑπαναστασεις, και γονεων ϑεραπειας. PLAT. de Rep. L. iv. Vol. i. p. 262. Edit. Massey.

The mention of PLATO's Republic brings to mind the arguments which have been urged by the Abbé FRAGUIER (in Vol. ii. Mémoir. de Littér. &c.) to prove that PLATO in his Republic, and XENOPHON in his Cyropædia, both meant the same end, though they employed different means; viz.—to give the model of a perfect government, according to the apprehensions which they severally had of the ideas of their Master SOCRATES. But in answer to

which it was not fit for me to do. And much gratitude (is given) to you, that I too was sensible of your care (of me), and was never elated by my successes beyond what became a man."

120. "I myself was so instructed by your country and mine, to give place both in walks, in seats, in conversations, to my elders, not only brothers, but citizens also: and you, O my children, I have so instructed from the beginning, to honour your elders in preference to yourselves, and to be honoured by the younger in preference to them."

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to them it might be said, that PLATO, in his Dialogue entitled "The Republic," does not treat so immediately of Civil Government, as of Justice in general; and that XENOPHON intends rather to shew the effects of a good education begun in the CYROPÆDIA, than to exhibit a system of government established in the latter part of it. For there cannot be any just ground to imagine (though indeed it has been asserted) that XENOPHON's object should be to propose a Despotic System as the best, when he himself expressly condemns it in Lib. i. of the Cyropædia; and when in his other writings he speaks of the insolence and tyranny exercised under later Persian Monarchs, in such strong terms of merited reprehension.

It may be asked, "Why then is CYRUS made despotic when settled in Babylon?" The answer is obvious; viz. because XENOPHON would have offended against consistency, propriety, and what the Painters call the *Costume*, if in BABYLON he had made him otherwise.

On a comparative view of our Author's "Athenian and Lacedæmonian Polity," he appears to have holden Athenian Democracy in just disesteem; and to have considered Spartan Discipline, and the Institutions of Lycurgus, as more conducive to the stability of a kingdom.

But neither the Athenian nor Lacedæmonian Polity is formed for Social Happiness. To the BRITISH CONSTITUTION we must look for that Blessing!

121. Οισθα, ω Καμβυσης, ὁτι ε ὁδε το χρυσεϝ σκηπτρον το ἡ βασιλεια δαισωζων ειμι, αλλ᾽ ὁ πιϝος φιλος σκηπτρον βασιλευς αληθεϝατος και ασφαλεϝατος. Πιστος δε μη νομιζω φυσις φυομαι ανθρωπος· (πας γαρ αν ὁ αυτος πιστος φαινοιμην, ὡσπερ και το αλλον το πεφυκος πας το αυτον φαινομαι) αλλα ὁ πιστος τιθεμαι δει ἑκαστος ἑαυτϝ· ἡ δε κτησις αυτος ειμι εδαμως συν ἡ βια, αλλα μαλλον συν ἡ ενεργεσια. Ει ουν και αλλος τις πειρασωμαι συμφυλαξ ἡ βασιλεια ποιεομαι, μηδαμοθεν προτερον αρχομαι η απο ὁ ὁμοθεν γενομενος. Και πολιτης τοι ανθρωπος αλλοδαπος οικειοτερος, και συσσιτος αποσκηνος· ὁ δε απο ὁ αυτος σπερμα φυς, και ὑπο [g] ἡ αυτος μητηρ τραφεις, και εν ἡ αυτος οικια αυξηθεις, και ὑπο ὁ αυτος γονευς αγαπωμενος, και [a] ὁ αυτος μητηρ και ὁ αυτος πατηρ προσαγορευων, πως ου πας ἑτος οικειοτατος; Μη εν [a] ὁς ὁ Θεος ὑφηγημαι αγαθον εις οικειοτης [d] αδελφος, ματαιος ποτε [s] ποιησω, αλλ᾽ επι ἑτος ευθυς οικοδομεω αλλος φιλικος εργον· και ἑως αει ανυπερβλητος [d] αλλος εσομαι ἡ ὑμετερος φιλια. Ἑαυτϝ τοι κηδομαι ὁ προνοων [g] αδελφος· τις γαρ αλλος αδελφος μεγας ων ἑτω καλον, ὡς αδελφος; τις δ᾽ αισχιον μη φιλεω η ὁ αδελφος; τις δε απας καλλιον προτιμαω η ὁ αδελφος;

122. Αλλα προς [g] Θεος πατρωος, παις, τιμαω αλληλοι, ει τι και τϝ [d] εγω χαριζεσθαι μελει [d] συ· ε γαρ δηπε ἑτος γε

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121. Αλλ᾽ επι ταυτα ——

K. Henry. ——Thomas of Clarence,
How chance thou art not with the prince thy brother?
He loves thee, and thou dost neglect him, Thomas
Thou hast a better place in his affection
Than all thy brothers: cherish it, my boy;
And noble offices thou may'st effect
Of mediation, after I am dead,
Between his greatness and thy other brethren—
Therefore omit him not; blunt not his love;

Nor

121. You know, O CAMBYSES, that this golden sceptre is not the thing that preserves a kingdom; but faithful friends are the truest and safest sceptre to kings. But do not think that men are born faithful by nature (for then the same persons would appear faithful to all, as all other things produced by nature appear the same to all); but it is necessary for every one to make faithful friends for himself: but the gaining of them is not by violence, but rather by beneficence. If then you shall endeavour to make any others joint guardians of your kingdom, begin from no place sooner than from him, who was born from the same family as yourself. For men truly who are fellow-citizens are nearer to us than strangers, and those who eat with us than those who live at a distance from us: but how can they be otherwise than the nearest of all, who were born from the same original, and were nursed by the same mother, and have grown up in the same house, and are loved by the same parents, and call upon the same mother and the same father? The advantages therefore by which the gods have led brothers to affinity, do not ye ever make fruitless, but instantly add to these other friendly actions; and thus your friendship will be always such, as not to be exceeded by others. He that provides for his brother takes care of himself: for to whom else is a brother so much an ornament when great, as to a brother? And whom is it more base not to love, than a brother? And whom of all men is it more excellent to prefer in honour, than a brother?

122. "But, my children, in the name of the gods of our fathers, respect one another, if you have any concern about gratifying me: for do not think that you certainly

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Nor lose the good advantage of his grace
By seeming cold or careless of his will.
For he is gracious, if he be observ'd.
SHAKESP. K. Hen. IV. Act iv. Sc. iv. Part 2.

σαφως δοκεω ειδεναι, ὡς ουδεις εσομαι εγω ετι επειδαν [g]ὁ ανθρωπινος βιος τελευτησω· ουδε γαρ νυν τοι ἡ γ' εμος ψυχη ἑωρων, αλλ' [d]ὡς διεπραττομην, [d]ουτος αυτος ὡς ων κατεφωρῶν. Ουτοι εγωγε, ω παις, ουδε [a]ουτος πωποτε επεισθην, ὡς ἡ ψυχη, ἑως μεν αν εν Θνητος σωμα ω, ζαω· ὁταν δε [g]ἑτος [s]απαλλαγῶ, τεθνηκα. Ὁρῶ γαρ ὁτι και το Θνητος σωμα, [a]ὁσος αν εν αυτος χρονος ω ἡ ψυχη, ζῶν παρεχομαι. Ουδε γε ὁπως αφρων εσομαι ἡ ψυχη, επειδαν [g]το αφρων σωμα διχα γενωμαι, ουδε [a]ουτος πεπεισμαι· αλλ' ὁταν ακρατος και καθαρος ὁ νους ἐκκριθῶ, τοτε και φρονιμωτατος εικος αυτος ειμι. [g]Διαλυομενος δε ανθρωπος, δηλος ειμι [p]ἑκαστος απιων προς το ὁμοφυλος, πλην [g]ἡ ψυχη· ουτος δε μονος ουτε παρων, ουτε απιων ὁραομαι. Εννοησον δε, εφην, ὁτι εγγυτερος μεν [d]ὁ ανθρωπινος Θανατος ουδεις ειμι ὑπνος· ἡ δε ὁ ανθρωπος ψυχη τοτε δηπου Θειοτατος καταφαινομαι, και τοτε [a]τις ὁ μελλων προοραω· τοτε γαρ, ὡς εοικα, μαλιστα ελευθεροῦμαι.

123. Ει μεν εν ουτως εχω ἑτος, ὡσπερ εγω οιομαι, και ἡ ψυχη καταλειπω το σωμα, και [a]ἡ εμος ψυχη καταιδουμενος ποιεω [a]ὁς εγω δεομαι· ει δε μη ουτως, αλλα μενων ἡ ψυχη εν το σωμα συναποθνησκω, αλλα [a]Θεος γε ὁ αει ων, και πας εφορῶν, και [a]πας δυναμενος, ὁς και ἡ το ὁλον ἡδε ταξις συνεχω ατριβης και αγηρατος και αναμαρτητος, και ὑπο [g]καλλος και μεγεθος αδιηγητος, ουτος φοβουμενος, μητε ασεβης μηδεις, μητε ανοσιος, μητε [s]ποιησω, μητε [s]βουλευσω. Μετα μεντοι [a]Θεος, και ανθρωπος το πας γενος ὁ αει επιγιγνομενος αιδεομαι.

124. [a]Ουτος, εφην, μεμνημαι [g]εγω τελευταιον, [a]'Ο φιλος ευεργετῶν και ὁ εχθρος δυνησομαι κολαζω. Και χαιρω, ω φιλος παις, και πας δε ὁ παρων, και ὁ απων φιλος χαιρω.

know this, that I shall be no longer any thing, when I shall end my human life: for neither hitherto did you see my soul, but discovered it as existing, by those things which it did. By no means, my sons, was I ever persuaded of this, that the soul lives truly whilst it is in the mortal body, but is dead when it hath departed from it. For I see that the soul makes mortal bodies alive, as long time as it continues in them. Nor indeed that the soul will be devoid of sense, when it is separated from the senseless body, neither of this am I persuaded: but it is probable, when the mind has been separated, unmixed and pure, that it is then too most intelligent. When man is dissolved, all parts of him are seen going to that, which is of a corresponding nature, except the soul: but that alone is seen neither present nor departing. And consider, said he, that nothing is more near to the death of man than sleep: but the soul of man then indeed appears most divine, and then it foresees somewhat of things to come: for then, as it seems, it is most free."

123. " If then these things are so, as I think, and the soul leaves the body, then reverencing my soul do the things which I request: but if they are not so, but the soul remaining in the body dies with it, yet fearing those gods who are immortal, and who behold all things, and who can do all things, who preserve also this order of all things unimpaired, undecayed, and without defect, inexplicable both for beauty and greatness, neither do nor meditate any thing either impious, or wicked. And next to the gods, respect the whole race of mankind, which is continually rising up in perpetual succession."

124. Remember ye, said he, this my last admonition: by doing good to your friends you will be able also to punish your enemies. And farewell, my dear children— and all my friends, both who are present and who are absent, farewell.

POSTSCRIPT.

It were an unpardonable neglect to dismiss the foregoing pages, without recommending the entire Work from whence the Sentences were selected, as one of the finest productions of Antiquity, and as highly deserving to be attentively studied, not merely in juvenile, but in more advanced years.

From the many passages in which the Author evidently alludes to the Moral Tenets, Military Maxims, and Œconomic Directions delivered in his Memorabilia, the Cyropædia plainly appears to have been written for the purpose of exemplifying Socratic Precepts, and with the design of shewing what superior excellence might be expected in a Prince and Commander, who should be educated in the Socratic School, and should regulate his life consistently with his education. The principal historical

historical facts are probably grounded on the accounts of CYRUS the GREAT, which were *extant among the GREEKS; but the Dramatic and Philosophic Manner in which the work is admirably conducted, is XENOPHON's own.

There is so much invention in the plan; such just conception of the endowments requisite towards constituting an illustrious and good Character, in the virtues ascribed to CYRUS; so much propriety in the words and actions of the several personages introduced; so many exquisite strokes of true politeness; so much Attic festivity in the Symposiac parts;

* "That the *Grecian* Writers, before XENOPHON, had *no* acquaintance with *Persia*, and that *all* their accounts of it are *wholly* fabulous, is a paradox too extravagant to be seriously maintained; but their connexion with it in war or peace had indeed been generally confined to bordering kingdoms under feudatory princes; and the first *Persian* Emperor, whose life and character they seem to have known with tolerable accuracy, was the great CYRUS, whom I call, without fear of contradiction, CAIKHOSRAU; for I shall then only doubt that KHOSRAU of FIRDAUSI' was the CYRUS of the first Greek Historian, and the Hero of the oldest political and moral Romance, when I doubt that LOUIS *Quatorze* and LEWIS the *Fourteenth* were one and the same *French* King." Sir W. JONES's Learned and Ingenious Discourse on the Persians. Vol. ii. Asiatic Researches.

parts; and so much Civil, Military, Political, and Religious Wisdom in the more serious Dialogues, that for genius and useful knowledge and instruction, the CYROPÆDIA perhaps is superior to any work whatever either of PLATO or ARISTOTLE.

THUS then is concluded an INTRODUCTION, which was intended to assist in teaching and in learning the Greek Language, partly by combining Rule and Example, and partly by giving an opportunity for carrying the Theory of Synthesis into practical effect. Plans of this nature are generally pursued by the most experienced Masters of Languages, Modern and Latin: and why a Method, somewhat similar to that which is of common use on similar occasions, should not be adopted for the Greek Language, no just reason can be assigned.

It is true indeed, Composition in Greek is not recommended by that consideration of necessity and universality, which makes frequency in writing Latin advisable. As the Latin Language is appropriated to Academical and

and Professional purposes; as it is useful in supplying a mode by which to communicate with foreign nations; and as it is the radical stock, from which originally have been derived, into our own and other European Languages, innumerable words, and many idioms; on all these accounts, for any one who pretends to a liberal education, the knowledge of Latin is absolutely requisite; and for attaining that knowledge to a greater degree of fluency and correctness, Composition in it is also requisite.

But all this does not exclude the propriety of *occasional* Composition in Greek, by those who would learn Greek. If the knowledge of Greek be worth acquiring, either as a literary accomplishment or a necessary talent, all the methods, by which it can be acquired, should be put in practice; and of these, Composition is not the least successful. It is well known, that we can thoroughly understand the grounds of no Language, which we do not *write* as well as *read;* and that nothing gives a habit of accuracy so much as the constant habit of *writing*.

The question then to be considered is, " whether the knowledge of Greek be worth attain-

attaining?" a question, which by persons who are ignorant either of the nature or value of Greek, is sometimes proposed. To this, in addition to what has already been said in the Prefaces of this Introduction, a farther reply is obvious.

1. If knowledge of the Latin Language be necessary for understanding Modern Tongues, knowledge of the Greek is equally necessary for understanding the Latin. For, not to dwell on the allowed fact, that the Latin Language is originally a dialect, the Æolic dialect of the Greek, it is evident that the Latin has transfused into itself an infinitude of terms, phrases, forms of construction, and modes of connexion, borrowed from the Greek.

2. If the Latin and Greek Languages be taken merely in the abstract, and considered only as Languages, independently of all accidental circumstances of utility in life; the former will no more bear comparison with the latter in point of excellence for inflexion, precision, structure, versatility, exuberance, harmony, and grandeur, than an indifferent Copy can be put in competition with an original Picture beautifully executed. In a philo-

philological view therefore, if the Latin Language has intrinsic merits to recommend it, the Greek has not only the same, but also more qualities of perfection; for which it is to be preferred.

3. With respect to the several kinds of Composition in each Language; the Greek Writers were * Masters, and, notwithstanding the partiality of Quintilian to his own Countrymen, we may venture to say unrivalled Masters to the Romans, in every species of Composition, Satire only excepted. If therefore the Latin Language be valuable for the variety of writings it exhibits, the Greek is much more valuable on that account.

4. The knowledge of Greek to professional persons is not only creditable, but extremely useful. It enables them to consult the original works of authors, who treat of subjects connected with the branch of science, in which they are desirous of gaining information Ancient as well as Modern, each in his own respective province.

For

* "Nisi Literæ Græcæ essent, Latini nihil eruditionis haberent." Codrus Urceus, quoted in Roscoe's Leo Xth. vol. ii. p. 236.

For those, indeed, who would be admitted into the Clerical Order, the knowledge of Greek is indispensably requisite: and much more than cursory and superficial reading in it is necessary for such among them, as would be expert in analyzing, and ready in connecting, the several dependencies and diversified combinations of the words and periods in Greek Diction; and who not thinking it sufficient barely to render by literal construction, will rather be animated with a laudable spirit of investigation, and will apply their diligence, to interpret critically, and explain copiously, the Sacred Scriptures.

It is properly *demanded* of every Minister, that he should be competently acquainted with the Greek Language: and it were earnestly to be wished, that every Gentleman would retain his ability to understand the NEW TESTAMENT in its original. For, after all; that Volume, of which it may be justly said, "its unadorned Truth † hath something greater in it, than all the artifice, and all the pomp of eloquence;" that Volume, which hath belonging to it a quality almost peculiar, that it never creates weariness by being frequently

† See "Thoughts of the Fathers," by Bouhours.

frequently resumed, but the more often it is read, the more it engages the attention, and the greater degree of satisfaction and comfort it imparts to the mind; that Volume, which is ordained to be the rule of our faith, the pattern for our conduct, our guide to Immortality; that Volume it is ultimately of the highest importance for us ALL to understand; and in the NEW TESTAMENT should terminate our studies, if we would be, what it becomes us to be, WISE UNTO SALVATION.

THE END.

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